# HISTORY OF PARADIP

Dr. Satyananda Panda

Indian maritime activities have a long history covering a period of about five millennia from the very dawn of the Indus Valley civilization. There was a golden age of Indian seafaring, a major part of it remaining unknown or unexplored. The study and analysis of maritime history, hence, is essential to understand the nature and orientation of India's maritime culture. Maritime history of India, as such, has not been well documented.

Maritime heritage is the inherited and natured acquisition of cultural, social and technological traits reflecting interaction with the sea. Evidences for such maritime heritage of the Eastern Indian peninsula, are drawn from archaeology, epigraphy, numismatics, classical literature, overseas voyage accounts, regional folklore, ballads and folk traditions, living practices, sculptures and paintings, customs, traditions and sea trade.

The extreme location in the sub continent, surrounded by the seas has ensured for the region a degree of isolation and segregation that permitted the people to evolve a distinctive socio - cultural ethos over millennia. The sea - land interface has evolved into a zone of intense human activity linked with the sea and impacts from beyond the sea on all sides. Many settlements and ancient ports on the Odishan coast assert the regions rich maritime history.

The concept of trade in ancient India was quite different from modern times. In olden day's mariners, artisans, traders, Buddhist monks and religious leaders used to set sail together and this trend continued till the advent of modern shipping region as reflected in the languages, living practices, tools and traditions. This book examines various aspects of the maritime heritage of Paradip. The book is profusely illustrated with maps, line drawings and photographs.

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# FOREWORD

The study of local history assumes increasing significance in recent years as it is realized that such knowledge helps comprehend the history of the land and its people from a larger perspective. In this respect, Dr Satyananda Panda's research on the history of Paradip, once a hub of maritime activities and a modern port today, is relevant in as much as it sheds new light on Odisha's sea culture and its rich maritime past.

The eastern coast of Odisha touching the Bay of Bengal, finds many rivers meeting the sea along its shoreline. The legendary river Mahanadi, originating from Madhya Pradesh, flows across Odisha and near the coast, breaks into channels thus forming a delta. It then empties itself into the sea through two principal mouths. In the eastern most part of the delta basin, emerged in due course, the small kingdom Kujang with its capital at Paradip.

Washed by the sea and intersected by the numerous channels of Mahanadi, life in the delta basin would inevitably be influenced by the natural surroundings. The human settlement depended on resources from water for a living, mainly on fish and eventually became well known for its seafaring people. Boat building and navigational skills came to the inhabitants almost naturally. The sea voyages brought them wealth and exposed them to the cultures of other lands. At times they would plunder the boats and ships sailing over the high seas and were feared as sea pirates. Trade and commerce flourished in the land and many from outside were attracted by its prosperity. The basin in and around

the present day Paradip thus grew into an important maritime centre.

That the coast of Odisha was famous as a trading zone was known from the Greek geographer Ptolemy's report of the second century A.D. The ports he mentioned were at Paloura and the mouth of Mahanadi which are present day's Palur (in Ganjam) and Paradip respectively. The archaeological evidences of different time periods also indicate the existence of the maritime activities at Paradip, especially of Buddhists who were known as excellent traders. Of the Buddhist remains, the image of Avalokiteswar of the 9th century A.D. that is metamorphosed into Vishnu today is of great significance. Avalokiteswar and the Goddess Oddiyani Marichi of Marichpur of 11th century were known to be worshipped by sailors and traders for safe journeys in the sea. A Persian navigational tract of the 15th century mentions 'Faradip' that indicates the importance of the place during this period. Reference to the place is also found in the 16th / 17th century Odia literature. The place continued to figure in the various British reports in the 19th century.

The people, who played a key role in evolving a unique and significant sea culture around the place, are the 'kaibarta' community. The kaibartas, believed to be the descendants of the Nishadas are the fishing folk who were the original settlers of the place. The antiquity of the kaibarta group could be traced in our epics and various Puranas. The kaibartas played a meaningful and influential role in the society, sometimes also as rulers and kings. They had matrimonial relations with the Bhoja dynasty. The kaibartas were experts in 'kaibarta tantra' which was a special engineering skill required for navigation. They

monitored the sea going vessels. They took upon themselves the responsibility of ascertaining and collecting tax from exports. The ships and boats sailing to Ceylon from Kalinga were operated by the kaibartas of the coastal districts of Odisha. Harishpurgarh, Marichpurgarh and Bishnupurgarh were the noted maritime centres at Kujang's sea coast in the 16$^{th}$ and 17$^{th}$ centuries.

Kujang was earlier known as 'Aswatthakshetra' and comprised small chiefdoms, as many as eight in number, under the kaibartas and their allied group called Gokhas. Subsequently they were unified by the Sendha dynasty that was an offshoot of the Talcher ruling house. Initially a kaibarta settlement, the land gradually became a paradise for diverse castes and religious groups. The discovery of a gold coin indicates a Mughal connection as well.

Kujang earned a special place in the making of the history of Odisha. Apart from its maritime heritage and the rich kaibarta traditions, its contributions to the history of Jagannath for its association with the legends of Bisar Mohanty and the recovery of 'Navi Brahma' are significant. Evidently Kujang also played a key role during the Paik Rebellion of 1817.

The kaibartas of today have spread themselves into wider range of professions through higher education. In addition, the author also draws our attention to the problems that the kaibartas who continue as fishermen community face.

Dr Satyananda Panda's book, *'History of Paradip'* offers critical insights into the history of the region from ancient times to the present. Local culture and architecture, numismatic evidences, literature starting from the Vedic texts to the contemporary publications are the sources he used for the construction of the history of Paradip. The

book contains well-structured chapters, extensive bibliography and relevant appendices and photographs.

The present edition is the revised and enlarged version of the earlier one. Dr Panda continued his research on the subject and the newer findings are incorporated in this volume.

This is a pioneering study providing rare cultural and anthropological perspectives of the region, thus making a precious contribution to the history of Odisha. It would also provide a much needed incentive to the future researchers.

**Nivedita Mohanty**

# Testimonial from Dr. Karuna Sagar Behera

Odisha has a rich maritime history. The establishment of the port of Paradip in 1962 is not only a tribute to the past maritime glory of Odisha but also a landmark in the economic development of the state. The development of the port owes to the vision of Biju Patnaik, the-then Chief Minister of Odisha.

The book entitled "History of Paradip" by Dr. S. N. Panda, is perhaps the first attempt to probe the early history of a modern port town of Odisha. The early history of Paradip is shrouded in obscurity. A convergence of political, economic and religious factors however, contributed to the importance of the area in the historical period. In the second century A.D, the Greek geographer Ptolemy refers to the importance of Odisha's coast in maritime trade and commerce. He mentions Paloura, which is identified with modern Palur in Ganjam district. It was a major port for sailors for undertaking voyages to South-East Asia. Ptolemy also mentions the mouth of the Manad or the Mahanadi river which indicates its significance as an important zone of commerce. From its early development, Buddhism is intimately connected with trade and Commerce.

It is significant that several Buddhist remains have been located in the area. Of unique interest is the Buddhist 'Chaitya Griha' at Paradipgarh with its Gajapristha style of super structure. A beautiful image of Avalokitesvar is worshipped in the temple of Lokanath as Vishnu. He is seated in 'Lalitasana' with his right hand in Vardamurda

and the corresponding left hand holds a long-stemmed lotus. The uplifted backhand holds a rosary and a water jar. On grounds of style, the image can be assigned to the 9th century. This unique shrine deserves to be protected and preserved as a monument of national importance. Similarly, at Marichipur, on the sea shore, a rare image of Goddess Oddiyan Marichi is worshipped and it dates back to the early 11th century.

A Persian navigational tract of the 15th century mentions 'Faradib', presumably Paradip, and that indicates its importance in the 15th century. The text, however, requires critical examinations by scholars. Paradip is mentioned in the medieval Odia Literature of 16th - 17th century. In the 17th century Harsepore (Harishpurgarh) was a port at the mouth of the river Patua. A party of Englishmen, at first, reached this port in 1633 AD. In 1708 Alexander Hamilton found a fine harbour at Raypore. The place where Mahanadi joins the sea also provided "convenient harbour" for shipping but these places were rarely visited by strangers. In 1828, while writing on the Mahanadi river, Walter Hamilton, mentions Paradip where Mahanadi gets divided in two or three branches and at last empties itself by two principal mouths into the sea, a little south of False Point. A lighthouse was established at False Point in 1838.

The book contains a lot of valuable information and is an important contribution to our knowledge on the subject and it will inspire further studies. I hope that it will be useful to general readers, anthropologists and scholars of maritime history.

**(Late) Dr. K.S. Behera**

# By The Author

My interest in the history of Paradip (Kujanga) goes back to the year, 1966 when I submitted my doctoral dissertation to the Utkal University on the study of Socio-cultural dynamic of a fishing community of Kujanga. But my idea could not be materialized as I was pre-occupied with the academic and non-academic work for a long time. I was repeatedly requested by my friends and close associates to write a short history of the ancient Paradip.

The present volume entitled as "History of Paradip" outlines the rich cultural heritage based on unexplored and unwritten chapters of the ancient society in and around Paradip. The book is not the outcome of the micro study of Paradip as such but it contains macro analysis of the ancient kingdom, Kujanga, of which Paradip was an integral part; and thus it is not monographic in orientation. To speak in general term, it appears to be a kind of departure in writing history. The term 'Paradip' is itself very significant for Paradip was the capital of the ancient Kujanga under the Sendha dynasty for a pretty long period of 139 years. Besides, a port of international repute has been established in the vicinity of the ancient Paradip since 1962 at the sea-coast, which is also named after the place Paradip. The socio-economic structure of life veers round the name of Paradip, the-then ancient capital of the royal authority of the Sendha dynasty, and, at present, the Paradip Port, the gateway of Odisha for the international communities. Paradip is widely known not only in the state of Odisha but also throughout India for its strategic commercial importance.

The history of Paradip vis-à-vis Kujanga is not yet written in a systematic and comprehensive manner. Viewed from this standpoint, the book is meant to provide a bird's eye view of the ancient society of the coastal kingdom. An attempt is made here to correlate and compare the findings in a chronological sequence keeping in view of the cultural traditions existed in different historical periods of Odisha.

The facts elaborated in the book are based on journals, periodicals, ancient historical records, books, newspapers, puranic texts and miscellaneous religious literature. In addition, analyses are also relied upon empirical observations of the place, people, temples and deities, shrines, historical-sites and monuments, etc. which are found in different parts of the erstwhile kingdom of Kujanga and other parts of costal Odisha.

The recorded history of Paradip and Kujanga can be traced back from the time of Sendha dynasty around the middle of the 17th century till its downfall towards the end of the 19th century, that is, 1667-1868, for a period of 201 years. Generally, nothing is known regarding the history of Kujanga prior to the reign of Sendha dynasty on records except legends and traditions. Owing to the scarcity of records, efforts are made to visualise the religious structures of the past relying upon analysis of the existing temples, deities and the shrines. To speak in brief, Paradip had its glorious tradition in the past though the term 'Paradip' did not figure in the historical literature till the first quarters of the 18th century. The very existence of the temple, Lord Lokanath (of the village Paradip garh) having unique Buddhist architectural design, and the composite structure of the image of the deity containing the symbols of the three deities, Bishnu, Shiva, and Buddha in a single entity bears an eloquent testimony to its historical antiquity. Certainly, it is indicative of the co-existence of Buddhism and Hinduism. Furthermore, the ancient kingdom of Kujanga had its importance of naval tradition, and it was the country of original and early settlers of the ancient ethnic group, fishermen (kaibartas). In addition, the Kingdom of Kujanga is understood to have been the repository of the various cultural streams and dynastic rules ranging from 7th century A.D. upto the last part of the 19th century.

At last, I owe an apology to readers for any omissions and commissions in the present volume.

5thMarch, 2005

**(S.N. Panda)**
Jhimani (Rayat Sahi)
Kujanga, Jagatsinghpur

# An Introductory Outline

It is with great pleasure I write an introductory outline on the History of Paradip written by late Dr. Satyananda Panda. First a brief account on the author. Born on 30.7.1932, Panda did his matriculation from Bana Bihari High School, Kujang and B.A. Geography (Hons.) from Ravenshaw College. He pursued M.A. in Anthropology from Lucknow University and Ph.D. in Anthropology from Utkal University. For some time he was in the Anthropological Survey of India and in the Department of Anthropology, Utkal University. He also taught in the Department of Sociology, Kendrapara College, Kendrapara. Thus Dr. Panda has an interdisciplinary background.

I came to know Dr. Panda personally a few years ago when he requested me for an article for publication for Balijatra celebration in Paradip. I knew his name since he was an early recipient of Ph.D. from our Department. We have met a number of times in our Department after that to discuss various issues. In one such meeting I asked him whether he is writing a book on the area since he knows the culture and history of the locality very well. During the next meeting he told me he had come with a specific request that I should contribute a formal writing introducing the work he would be publishing. I felt embarrassed since I used to consider him a senior scholar. I tried my best to persuade him that someone more senior and scholarly should undertake it. He was persistent and I had to accept his proposal. I feel sad that he is no longer with us to see the book in print.

According to Panda, the importance of Paradip or the term itself did not figure in historical record until the year 1729 when King Biswambher Sendha erected the fort at Paradip. However, indirect references to the term and its analogous use, the author points out, have been expressed in the puranic literature of the 16th century. The present work has different chapters. While Chapter 1 contains an account of Paradip in ancient historical perspective, Chapter 2 delineates a history of Kujang which is adjacent to modern Paradip. In this chapter the geological history of Mahanadi river system, physiography of the area, river systems and climatic conditions, forest and animals are discussed. Chapter 3 provides a detailed account of the origin and rule of the Sendha dynasty from 1667 for two hundred years. The author has given a genealogical table of the Sendha dynasty. He also emphasised the role of Narayana Birabara Samant in organizing the freedom movement in the area. In Chapter 4, the author has discussed Kujang under the rule of zamindar of Bengal including Zamindar administration and Court of Wards. Towards the close of the chapter he also discussed the estate rule and freedom struggle in pre-independent period, end of zamindary system and beginning of electoral politics in Kujang. Chapter 5 provides an account of port and harbour in the past on the coast of Paradip which includes False Point, Hukitola, Boitarkuda etc. He also discussed an account and historical geography of Chi-li-ta-lo. Chapter 6 provides a brief description of the formation of the state of Odisha on the basis of Odia speaking tracts. This is followed by a history of participation of political parties in the electoral politics of legislative assembly seats of Erasama and Paradip as well as the parliamentary constituency of Jagasinghpur. In Chapter 7 Panda has emphasised the ancient temples, deities and shrines in the locality. These include Lord Lokanath (the ancient deity of Paradipgara), Lord Raghunath, Lord Pareswar,

Lord Kunjabihari, Lord Mahavir, Goddess Panchabarahi, Goddess Ramachandi, the shrine of Udayabata etc. He has briefly discussed the evolution of these shrines as well as the collapse of the old temple and construction of a temple of Lord Kunjabihari at Garhkujanga. According to the author, "The architectural design of the temple of Lokanath in shape of a standing elephant and the composite structure of the deity containing three symbolic features of Lord Shiva, Bishnu and Buddha in a single entity presupposes the hypothesis of the co-existence of Buddhism and Hinduism in the 10th century A.D.". He further stated that Mahavir was worshipped for the safety and security of the traders much prior to the period of construction of the temple of Kunjabihari at Garhkujang.

The present work on the history around Paradip is important for a number of reasons. Needless to say, Paradip has emerged as an important port on the Coramandal coast. Hence a historical account of the area is needed to provide a critical background to the present. Besides, the present study is an example of celebrating local history by not making mountain from molehill, rather by taking recourse to an objective account based on a critical examination of sources. Such accounts of local histories have immense potential to strengthen, complement and refine the contents of history writing at a macro level. Another important aspect of this work is its interdisciplinary tinge. For example, the author has made a critical account of the terminological clarification of the term Paradip having a bearing on linguistics. The Kaibartas or fishermen are, according to the author, the original inhabitants of Paradip. Panda has followed two methods in studying them - firstly by taking into consideration the textual references of the Kaibartas and situating them in the caste system and secondly, by making an ethnographic account of them. While his account of the Zamindari administration and Court of Wards

has bearing on history of land revenue system, his study on the fishing harbour and physiography of the area reminds one of a geographical perspective. Besides, Panda's references to different shrines and eight garhs or forts around Kujang have implications for archaeology of coastal Odisha.

While I pay my tribute to Dr. Satyananda Panda for his earnest endeavour in writing a local history of Paradip, it is sincerely hoped that scholars would find it useful. Since I knew Dr. Panda personally, I am sure he would feel more contented in heaven if more scholars would come forward to work on the history of the area to further refine and strengthen his points of view or even giving a different perspective, of course based on evidence.

I thank the members of Panda family for taking the right step in publishing this important work posthumously.

**Kishor K Basa**

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# CHAPTER 1

## PARADIP IN ANCIENT HISTORICAL PERSPECTIVE

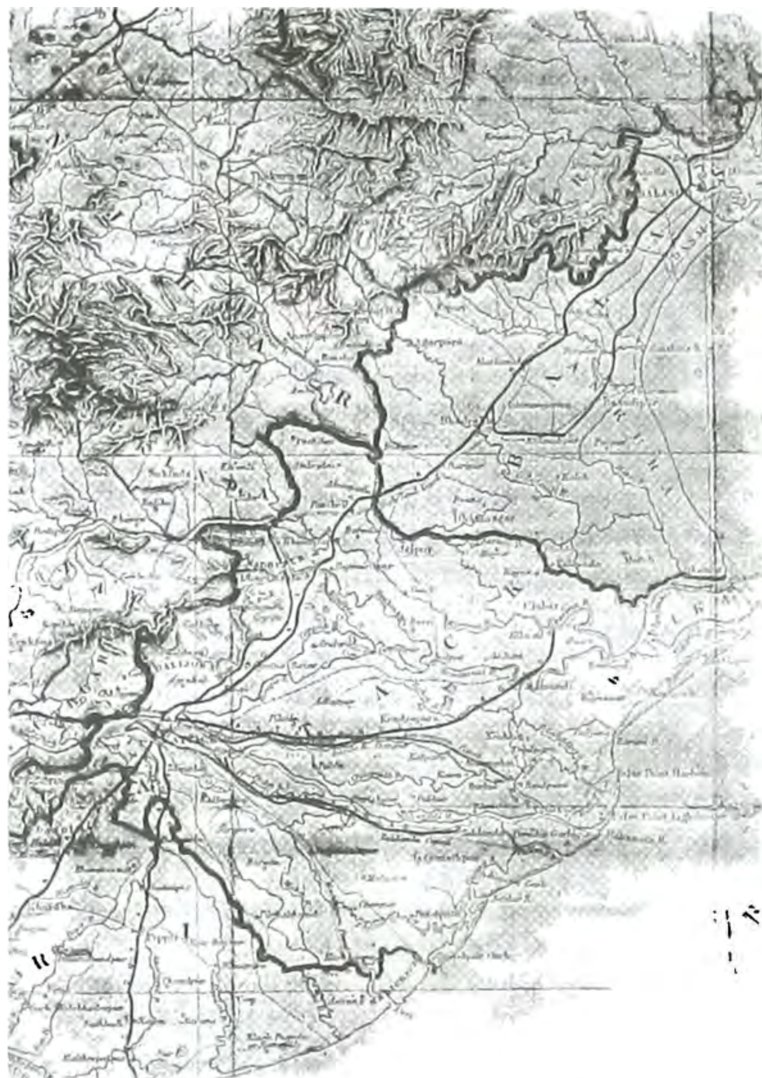
Writing the history of Paradip is an uphill task due to paucity of the records of the ancient era. The past history of Paradip is shrouded in obscurity. But it does not necessarily mean that Paradip had no history of its own or its geographical significance. Rather it did exist in the past and came to the limelight in the 18th century after a particular event in the local history. The importance of Paradip or the term itself is never found to have been used in the historical literature of Odisha till the thirties of the 18th century during which Kujang was under the reign of Sendha dynasty that began since 1667. The ancient historical records reveal that the entire coastal territory of Kujang was divided into eight independent forts (garhs) out of which Kujang fort was one of them. In course of time, the Sendha dynasty was established in 1667 at Kujang and all other seven forts were annexed to it, and thus the kingdom of Kujang came into being under the leadership of the Sendha kings. During the reign of a Sendha king, Biswambhar Sendha (1727-1751), the capital of Paradip was built up for the safety & security of the king in 1729 as the residential headquarters of the kingdom & from that time onwards, Paradip continued to be the capital of the Sendha

dynasty till its downfall in 1868. Thus, Paradip was the capital of the Sendha dynasty for a long period of 139 years.

**Paradip and Terminological Clarification.**

Etymologically, the term Paradwip (Para + dwip) signifies an island of the sea (Para or Parabar means sea + dwip refers to an island). Interestingly enough, the other interpretation of the term, Paradip refers to the place where mythological saint, Parasar, once upon a time was in penance. This implies nothing more than a fanatic imagination that carries no sense in the present context. And further, another explanation of the term Paradip is vindicated in suggesting the name of the local deity Lord Pareswar (Shiva) in a temple which is believed to have been in existence since ancient times. But such kind of correlation and derivation of the term as Paradip from Pareswar seems to be naïve and irrelevant because of the fact that the temple is presumed to have been built during 11th-12th century A.D. Besides, some other interpretation of the term Paradwip is attributed to the place as a habitat of the large number of pigeons ("Para"). Thus, the place is called an island of pigeons (Para + dwip, para means pigeon + dwip means an island). But no ornithologist would ever agree to ratify the contention that a zone of marshy land and mangroves could be a suitable habitat for the pigeons. Understandably, these types of fantastic imaginations of similarity, comparison, and derivation of the term Paradip with the names of a mythical saint, local deity and the kind of bird by naive scholars create confusions and complications in the current historical literature.

However, some other interpretation of the term, Paradip, seems to be logical and comprehensible. The word Paradwip is derived from the term Paridwip; the words



Map indicating the Paradipgarh surrounded by the rivers and sea (Prepared and published by Surveyor General of India, 1871)

'Pari' or 'Par' means crossing the river and 'dwip' refers to an island. The term Paridwip must have been converted into Paradip in course of time in the Oriya vocabulary. In addition, it may be mentioned here that the words 'Dipa' and 'Dwip' differ in meanings despite the similarity in pronunciation. In Oriya, Dipa means lamp, and Dwip is used for island. Thus the meanings are varied depending upon the composition of the words and pronunciation of the same with slight semantic variation. Consequently, the interpretation of the word Paradwip from Paridwip confirms the proposition, to a considerable extent. To speak in other words, the term signifies to cross the river to reach the island as the landmass of it was encircled and surrounded by the rivers and creeks and as a result, it was inaccessible. The geographical location of the Paradipgarh clearly indicates the same, and it is visible in the map prepared and published by Surveyor General of India in 1873.

Generally speaking, the place names are not arbitrarily formed; in fact, it is ethno-linguistic in orientation. To quote an authority of the study on place names, F. T. Wainwright, "Place names supply in full measure linguistic information of a kind that is absent in archeology and usually ignored or blurred in the historical records". Structurally, 'specific-generic system' seems to be almost universal pattern, but it has to function within a particular language and accommodate itself to the phonological, morphological and lexical rules of that language. To speak in brief, the pattern of 'specific preceding its generic', i.e. specific occurring as a prefix and generic as a suffix, is prevalent in most of the regions. Of course, there are exceptions to it in several manners. Besides, there are single and double component place names. Viewed from this standpoint, the toponymical

studies of coastal districts may be of considerable significance to shed light on the past not only of the Mahanadi delta around Paradip but also on the entire coastal belt of Odisha.

Apart from the mere conjectures and toponymical interpretations of the term, there exists certain references of the term Paradip in some form or other, in the epic, Haribansa authored by the saint Achutananda Das of 16th century. The literary meanings of the couplets indicate the existence of Parabatipatana, the deities of Lokanath and Pareswar and the Kaibartas. Certainly, the poetic expressions relate to no other place than Paradip in the sense that the very existence of the said two deities, Kaibartas and the place called Parabatipatana cannot be thought of to be any other place name except Paradip. Imperatively, the term Parabati is a synonym of the word 'Paradip'. Understandably, the ancient place Paradip had its importance of being reputed as an urban centre during the time prior to the 16th century. And further, both the terms, Kujang and Paradip, are cited in the poetic text, 'Shibakalpa' by the saintly poet Achutananda Das.

Obviously, the diverse explanations of the term do not provide any clue to the understanding of the past. What matters much is not the term or name nor its derivation and interpretation of etymology, synonym and analogy but its significance relating to the structure of society and culture in and around Paradip both in the remote past and in any recent period. Due to scarcity of recorded facts to trace the history of very ancient period of Paradip, memorable events, solitary and passing references in the history, if not in epics, study of temples, shrines, archaeological remains and cultural traditions of the people are of considerable importance. There is every justification for empirical verification of the present on the basis of

linkage of the past to visualise the condition of Paradip in the ancient era. To speak in other words, the antiquity of Paradip cannot be properly understood without taking into account of the traditional and legendary history of Kujang, of which Paradip has been an integral part.

**Paradip and Ancient Dwellers**

The fishermen (the Kaibartas) were the original inhabitants all along the sea coast of Paradip and Kujang from very ancient period. Apart from the centuries-old Vedic literature and Puranic texts, the historical records reveal the pattern of their living around the 7th century A.D. They were categorized and identified as sea-pirates at the shore of Paradip6. Though nothing in the records exhibits about their existence at the earliest period as original settlers, the corroborating evidence suggests that they had settled in this deltaic region soon after it was converted into a place for human habitation under a suitable ecological condition. The geomorphological structure of coastal land in terms of marshy forest, net-work of rivers and innumerable creeks must have been very favourable for the habitation of the Kaibartas to earn their livelihood from fishing; and in addition, they were habituated enough to travel in the sea for trading to far off countries. The very existence of the Nisada civilisation in the river basins of the Mahanadi, Brahmani, Baitarani at the coast of the Bay of Bengal around 5th century was sufficient to justify that the Kaibartas were no other than the descendants of the Nisadas. The Nisadas were not different from the Kaibartas; the terms, Nisada and Kaibarta are synonymous and co-terminus. Whatever might have been the case, the demographic structure of the Kaibartas, the ways of living, their life-style, their skilled boatmanship and maritime militancy, and, above all, the historical records have confirmed the view that they

must have been the original inhabitants of the coast much prior to the arrival of other ethnic stock or caste groups there. Thus, it would not be wrong to conclude that the Kaibartas were the autochthons in and around Paradip. However, strictly speaking, nothing can be told in regard to the racial status of the Kaibartas owing to dearth of research based on biometric and genetic analysis with modern scientific devices. And also the matter of ascertaining ethnic status of their population at the coast is further complicated and remains indeterminate because of practices of inter-caste marriages through the system of hypergamy or hypogamy from very ancient times. The views expressed on their racial status appear to be naive, and carries no authenticity in any manner. The hypothetical contention of Risley that they came into existence out of intermixture of the Dravidians and Aryans bears no merit because that is based on mere assumption in the absence of any scientific finding; and further, the speculation of Dr. H. Kanungo reveals that they belong to the racial type of Polynesians or Austroasians but it seems to be equally untenable, if not, vague. Their racial status can only be determined on the basis of biometric and genetic analysis. Thus, any statement on such an issue of important nature as that of racial type cannot be assessed by mere conjecture unless it is confirmed from the scientific angles. In brief, what needs to be emphasized is that Kaibartas were the inheritors of the primordial beings of the ancient culture possessing distinctive racial traits. They have been pioneers in the naval trade through centuries for socio-economic development of the kingdom of Kujang.

**Antiquity of Kaibarta: Implications of synonymous terms.**

Generally speaking, the fishermen or Kaibartas are dominant folk & cast all along the costal territory of Kujang. Their pattern of living justifiably implies certain

antiquarian traits of their age-old tradition. An effort is made here to outline briefly their socio-economic structure at coastal Kujang.

The term "Kaibarta" is a very old one; it is found in the ancient vedic and religious literature. Their role is very clearly defined in the history of mankind irrespective of time and space. Both the words Kaibarta (in Sanskrit or Oriya) and fisherman (in English) are identical in operation and conception. The term 'fisherman' refers to the person who earns his livelihood solely on fishing in sea and rivers. The Sanskritic derivation of the word "Kaibarta" is analysed as "ke bartate iti jah sah Kaibarta" which means one who moves in and around the water of the river and sea. As they move and reside near water bodies to fish for their maintenance, they are called as 'Kaibarta'. In fact, though each of the two varies in form, but in essence carries the same meaning. Generally, in Odisha the fishermen by caste are called by different names, i.e. Kaibarta, keuta, Dasa and Dhibara. Very often, the term 'Matsyajeebee' (who depends fully on fishing for survival) is also attributed to all categories of fishing communities as the term of reference. In fact, all these terms are synonymously used to mean fishermen by caste, both in ancient and modern literary texts.

**Kaibartas and Puranic Texts**

The various stories relating to Kaibarta are narrated in folkloric and puranic texts. In the traditional religious text, The Bhagabat Gita, the term 'Kaibarta' is used in a metaphorical sense; Lord Krishna (Keshaba) is venerated in the title of 'Kaibarta' for his victorious role in the sea of war between the two, Kauravas and Pandavas alike the Kaibarta (fisherman) succeeds in his venture for fishing in the sea and rivers (Appendix-3). And again, in

another context relating to the story of Mahabharata, Kashmiri historian, Kalhan, in the text, 'Rajatarangini' mentions that a king of Kaibarta namely Tamradhwaja of Tamralipti kingdom, had taken part in the war in support of the Pandavas against the Kauravas. And further, in the Bible, the story pertaining to fishermen is described; Jesus Christ is understood to have accepted the fishermen as disciples at the very beginning of His attainment of Truth and Divinity. While Jesus Christ was travelling at the sea shore of Galili, He came across the fishermen, namely Shimon and Andriya who were fishing in the sea by means of cast-nets. He asked those two brothers to follow Him giving up fishing; in addition, Jesus Christ again saw Yakub and Johan who were preparing for fishing in the boat along with their father, Zebdi and He directed them to be his followers. In obedience to His direction, they also turned into disciples and devotees. Thus they were recognised to be the first group of disciples out of twelve.

The term 'Kaibarta' is a synonym of 'Nisada'; both the words 'Nisada' and 'Kaibarta' are found in the stories described in the epics, the Ramayan and the Mahabharat. In the epic, Ramayan, the Nisada king, Guhaka of the kingdom of Shrungaberapuri located at the bank of the river Ganges, was a very pious, and a devotee of Lord Ramachandra. In the course of his visit during the period of banishment, Ramachandra was accorded warm welcome by the king of Nisadas. Later on, when Bharat, the younger brother of Rama, reached the said kingdom in search of his brother, the Nisada king mistook him as an enemy of Ramachandra, and ordered his army to be alert for the security of his friend. Understandably, Nisadas were widely known in Ayodhya in the epic era of the Tretaya Yuga. In the Oriya version of the epic, the Mahabharata authored by the illustrious poet, Sarala Das

of 15th century, the Kaibartas are described as navigators and expert boat builders (Appendix-4). In another epic, a fascinating story on the origin of the Nisada has been narrated in the fifth chapter, Haribansa of the Khila-Haribansa translated by Fakirmohan Senapati. According to the story, the saints, being oppressed and humiliated during the reign of the king, Bena of Autribansa created a man out of their occult power by rubbing the right thigh of the king, Bena. They did it with a view to knock down the king for their security. The saint, Autri addressed, that man as Nisada, 'don't fear' (not to be afraid of any body); he was a ferocious person of black colour and short stature. From that period the Nisadas came into existence, and were known as Dhibara, Tukhar, Tumbar. And again, in the Dharmasastra, of Manusmruti, the terms 'Margava' and 'Dasa' are used as synonymous with the word, 'Kaibarta'. They are born out of Ajogobi and Nisadas and earn their living by operation of boats.

The term 'kebatta' corresponding to the Kaibarta is mentioned in the Buddha Jataka in Pali language. 'Kaibarta' is also interpreted in some other sense in contrast to its traditional conception. An eminent analyst of the Puranic texts, Lasen says that the word is not to be spelt as 'Kaibarta' but as 'kimbarta' and it originates from the word 'Kimbarta'; the word 'kim' is generally used for defilement or menial. As those people are associated with very dirty and menial work, they are considered as very low, and hence called as Kimbarta. He justifies his argument quoting references from the puranic texts of the Manusmruti and Bramhabaibarta. The synonymous terms, Kaibarta, Keuta, Dasa and Dhibara, in some forms or other, figure in the 'Yadurveda'. There have been descriptions of 172 sub-castes, based on occupations, out of which the names 'Dhibara' and 'Dasa' are mentioned. Originally these groups

were bifurcated from the parental stock called Nisada, the primitive ancestral group having tradition of fishing and sea-voyages. The Nisada group established their settlements along the bank of the river Ganges at the very early times; they were segmented into seven distinct clans: Keuta, Chai, Bathaba, Dhibara, Tiara, Sorahiya, and Mundara. These groups of people had contributed the knowledge of sea-voyages and boat-building techniques to the growth of Indian civilization and culture in the remote past. The mention of the term 'Kaibarta' or its synonym in the Vedic literature and in subsequent texts written later imperatively signifies its existence in the ancient Indian society.

In the epic 'Ramacharitamanas' written by the saint Tulasi Das (1554 - 1680), the story relating to Kaibarta has been vividly described. During the period of banishment, Lord Rama along with his wife Sita and the brother, Laxman reached the bank of the river Ganges, and requested the boatman (Kaibarta) to cross the river by his boat. But the boatman made a pre-condition for washing the feet of Rama before permitting him to sit on the boat. He categorically referred to the fact that the very touch of his feet had miraculously resurrected a stone into a woman, named, Ahalya who had been converted into a stone after being cursed by Rishi Goutama, her husband. And in addition, he stated that his boat made out of wood was much lesser in strength compared to stone and it would be converted into a woman easily, and, as a result, neither Rama would be able to cross the river nor would be in a position to maintain his family from the earnings from the boat. At this, Laxman lost his temper and threatened to kill him for his repeated denials. Instead of being threatened, he expressed very candidly that he would prefer to die rather than permitting them to sit on the boat

without washing the feet of the Lord Rama. Rama was very much moved by the devotional austerity of the boatman and gladly agreed to extend his feet to be washed by him. Thus, Rama appreciated the wisdom and intelligence of the boatman as he could remember the incident of re-birth of Ahalya while he had accompanied the sage, Biswamitra to Mithila with a view to marry Sita, and also his devotional act of complete surrendering to him. And further, it may be stated here that at the time of departure, after crossing the river, Rama had nothing to pay the fees of the boatman; and he brought the gold-ring (which he had presented to Sita at the time of marriage as a token of love and affection) from Sita and offered the same to the boatman who refused to accept it, and instead he requested to pay him whatever he liked after the completion of the term of banishment of fourteen years (Appendix-5). In consequence, the boatman was said to have achieved spiritual salvation from his downtrodden status, and the entire posterity of his caste was believed to have been liberated from the bondage of sufferings of birth on Earth for all ages to come due to solitary devotional act of their ancestor of the Treteya Yuga.

The same story of Lord Rama and the boatman also has been described in lyrical style in Oriya in the text- Baidehisa Bilas, authored by the reneowned poet, Upendra Bhanja (1680-1720) who was posthumously honoured as Kabi-Samrat (Emperror of Poets) (Appendix-6). In that context, it may be stated that the term 'Dhibara' (synonym of Kaibarta) is interpreted in a mythical sense. The Lord Rama addressed to the boatman on that occasion as Dhibara, 'the wisest man' (Dhi in Sanskrit means knowledge or intelligence, and bara means best). Thus the Kaibarta is called Dhibara as a mark of commemoration of the divine version of Lord Rama. Apart from the story in the epic, Ramacharitamanas authored by Tulasi Das, the

same story of Lord Rama and the boatman (Kaibarta), in some form or other, has been narrated in the epics of Dandi Ramayan (Balaram Das), Ramayan Haribansa (Purusottam Das), Padmakalpa Ramayan (Gopinath Kar Sarma), Shree Ramalila (Baisya Sadasiv), Rama Rasamruta (Ganeswar Raya Burma). It needs here to be mentioned that the story of the boatman and Rama narrated in the Ramacharitamanas differs from the similar stories, to a considerable extent, in the epics, Ramayan authored by different religious poets. For instance, the story in the Ramacharitamanas indicates that during the period of banishment, Ramachandra, Sita and Laxman reached the bank of the river, the Ganges, and had to request the boatman to cross the river. But the story described in the epic Ramayan written by the sage, Valmiki, reveals that the boatman was requested by Rama to cross the river while he was accompanied by his brother, Laxman and the saint, Biswamitra on their way to Mithila to witness and participate in the function organized by the king, Janaka for the marriage of his daughter, Sita.

The theory of divine origin of Kaibarta is elaborately described in the 'Kaibarta Gita', 'Kaibarta Purana' and 'The Mahabharat'. The eminent sage, Parasara, once upon a time, reached the bank to cross the river, the Ganges and he fell in love with Satyabati, a young beautiful girl (of Kaibarta) who was engaged in rowing the boat. The learned Rishi of ripe oldage could enjoy the girl with her consent inside the boat in the broad-day light creating a foggy atmosphere of artificial darkness temporarily by virtue of his occult power. Satyabati gave birth to a son named as Byasadev, the author of the Mahabharat. Thus, Kaibartas boast of their mythical relationship with the renowned sage, and, often express their mythical or fictive kinship with the Brahmins in term of reference, as maternal uncles.

The other interpretation of the origin of 'Kaibarta' in the light of folk-etymology reveals that they were born from the root of the Ear (Karna) of the creator of the Universe. Thus they are called as Kaibarta because of their divine birth from the Ear of the Lord bearing the same initial Oriya alphabet Ka of the words ka-i-bar-ta and ka-r-na. While Lord Narayana was in a meditating slumber during the devasting deluge on the leaf of the Kalpabata, he was disturbed owing to up and down movements of great sea waves; then the Lord being perturbed over the situation, rubbed the backside of His Ear, and threw particles of dirt out of rubbing into sea; suddenly a man appeared from the sea and managed to control the balance of the said leaf (of Kalpabata) by swimming on the sea and the Lord called him Dasaraja. He was also called as Kaibarta as he got his divine birth from lateral part of the Ear of the creator of the Universe. Thus, Dasaraja became the mythical ancestor of the Kaibarta on the Earth.

Of all the texts and folk literature, which contain sporadic and cursory view of the Kaibartas (fishermen), the Kaibarta Gita, authored by Achutananda Das (1482 - 1585) is the best among the lots. He is believed to have written several religious texts with a view to raise and upgrade the status of backward classes of fishermen (Kaibartas) and the milkmen (Gopalas) in the hierarchy of caste system. He is remembered till today for his widely known text, Malika, which contains the future prediction of society in colloquial and simplified language in lyrical style. Besides, he elaborately describes the origin and development of fishermen (Kaibartas), expansion of their clans, traditional occupational divisions, ritual paraphernalia of the caste festival and worshipping the caste deity, Bashuli (Basheli) as the tutelary deity. The entire discourse in the said text is expressed through the medium

of conversation between Lord Krishna and his eternal friend, Arjuna in a poetic style. Obviously, this was written on the basis of the-then prevalent folk tales, rituals involving sea-going vessels, and maritime traditions.

**Kaibartas and Ancient History**

Nothing can be told accurately regarding the existence of the Kaibartas in the Vedic and post-Vedic period. But the writings of the prominent historians shed much light on their existence and subsequent evolution in the historical perspective. The Aryans, after their arrival in India, had confronted two groups of people, Dasas and Nisadas. Both the groups migrated and settled at the river basins of Yamuna, Ganga, Saraswati, Saraju, Narmada and Bramhaputra etc. The eminent historians, S. K. Chaterjee and Weber have identified the Nisadas to be the primary inhabitants. According to them their occupation was building and rowing the boats and catching fish. The term 'Nisada' is found in the Puranic literature and several historical records, legends and traditions. It is reasonable to believe that the Dasas and Nisadas must have existed since time immemorial. They possessed the knowledge of sea-voyages and naval trades, and ultimately preferred fishing in sea and rivers. They inherited a primordial legacy from the ancient generation despite their individual attainments of supremacy in naval trades and establishment of independent kingdoms in different parts of the country. In course of time, many of them reduced to be the fishermen in all sense of the term. Thus, the term 'Nisada' is very significant to trace the antiquity of the Kaibartas from the parental stock. Later on, various groups and sub-groups emerged because of inter-mixture of ethnic stocks and castes. As a result, they were placed in the caste system as an intermediary group.

Apart from the description of the Kaibartas in the Vedic and Puranic texts and folkloric literature, their rank is none-the-less significant in the ancient historical and sociological literature. Their pre-eminence may be traced back even from the period of 3rd century B.C. when Emperor Ashok reigned over India. The-then Kalinga (Odisha) during the invasion of Ashok was not under the rule of any single Emperor or kingly authority. There had been number of Independent kingdoms in different parts of the country. In the opinion of Dr. H. K. Mahtab, certain parts of the country were ruled by the dominant fisherfolk (Kaibartas or Tear/Tibar). In addition, Dr. Mahtab created a sensational news among the historians relating to the acceptance of the daughter of a Kaibarta king as the queen of the Emperor Ashok, and he primarily based upon a folk tale prevalent in Andhra. Besides, in views of some historians, Karubaki (Kalubaki) was a queen of the Emperor Ashok and she was the daughter of a Kaibarta king. Though differences of opinions exist among the historians regarding the marriage of Ashok with the daughter of a Kaibarta king, they are of unanimous view that fishermen were expert navigators and famous in trading with far off places at that time. The antiquity of fisherman is very well manifested in the inscriptions in the caves of Dhauligiri. The rock edict of Dhauligiri was, at first, discovered by a young military officer, Marakham Kitto in 1837 during the month of March. This was possible due to special initiative by an eminent indologist, Mr. Preecep James. The term Kaibarta is mentioned in the rock edict indicating certain instructions to be followed by them. Specifically, it was described on the 5th rock edict to the effect that Kaibartas were to be prohibited from fishing on particular days of the certain months pertaining to the almanac in the Hindu calendar (Appendix-9). This

indicates during the time of the Emperor of Ashok in 3rd century B.C. (Circa 261 B.C.), the Kaibartas had some important role to be reckoned with. It is relevant here to state that during the period of the Mourya dynasty, Kaibartas were somewhat dignified for their maritime militancy and were accorded due status in the society. This is clearly revealed from the account of Kautilya (Chanakya) in his 'Arthashastra recorded during the period 321 - 298 B.C.. The Kaibartas were paying one-sixth part of boat tax (Namaka Vataka or Namaka Sukla) towards the procurement of fish from the sea. In addition, some of them had to pay extra tax to the kingly authority as they were engaged in enterprises of collecting pearls and costly conches apart from fishing procurement. Special personnel, called Nabadhyakshya were recruited having the knowledge of 'Kaibarta Tantra', specific engineering skill required for navigation.They were experts in 'Tantraism' and monitoring the sea-going vessels and also were entrusted for fixation and realization of tax from exports (controller of shipping). Undoubtedly, it indicates that Kaibartas played a prominent role in navigational system of the country in the past. According to a prominent historian, Satyanarayan Rajguru, there exists no iota of doubt that the types of ships and boats used for sailing to the Ceylon (Singhala) in the remote past from the Kalinga were operated by no other than the Kaibartas inhabiting the coastal districts of Odisha. They had their own establishment of a Port at Baruna and the Kaibarta kings had matrimonial alliances with the kings of the ancient Bhoja dynasty. It is revealed from the study of the copper plate that a king of ancient Bhanja dynasty of Ghumsara (Ganjam) had married the daughter of a royal family belonging to Kaibarta Caste around the-then Port of Baruna. In addition, it was also ascertained that at the

direction of the Kaibarta kings, the expert navigators were sent to far off places across the sea from the said port of Baruna. And also he states that the descendants of those kaibatras are not only found at the coast of Ganjam but also they have been living along the coast extending from the Ganges up to the Godavari. It may be stated that Kaibartas were as good as the Kshetriyas in the ancient days in certain parts of the country. In another context, Dr. Rajaguru has expressed his views to the effect that a king of Uddiyan, Indrabhuti and Matsyendranath, the famous Nath yogi belonged to the Kaibarta dynasty or clan. But, in course of time, they lost their militancy and glory. They were reduced to be traditional fishermen due to tactical measures of the British rule. In medieval times, the entire Eastern coast was controlled and reigned under the Kaibartas. Due to decline of the sea-trade, maritime tradition of the fishermen was lost. Thus, they were forced to adopt different types of business in fishing depending upon their places of migration, climatic condition and compulsive historical factors in several parts of the state.

Very recently, Dr. H. Kanungo in an essay entitled; 'The origin of Ganga dynasty, a new insight'; has tried to establish the origin of the dynasty tracing back its evolution from the Kaibarta communities found in the different parts of India. His theoretical contention is based upon certain synonymous terms of 'Tambura' and 'Mahishya' including some other synonymous terms with those of 'Kaibarta'. Their original abode was located in the river basins of Sindhu, Saraswati, Saraju, Yamuna, and Ganga flowing in the North-West of India. He has taken into account of several Puranic texts, relevant references, inscriptions and corroborating evidences from the ancient historical records throughout India; and he has established the antiquity of the Ganga dynasty or Ganga vamsa from the Kaibartas

across the sub-continent. In reference to the analysis of certain historians, it is stated that the first king of Ganga dynasty, AnantaVerma belonged to the mahishya race. His lofty imagination has gone to the extent of expressing the views that "the Dasa-Kaibartas were the creators and inhabitants of the Indus valley civilization and they used Dravidian language or as K. M. Munshi would say Tamil language". But, the authenticity of his theoretical statement needs to be accepted by the ancient historians of India in view of oversimplification of the facts and lack of chronological sequence or events within the specified timeframe.

**Kaibartas and Caste System**

Conventionally, the fishermen (Kaibartas) are placed in the fourth order, Shudra of the traditional Varna-model of the caste system as a reference category. But their placement in the system needs a bit elaboration in the contexts of tradition and modernity for proper conceptualization. The analysis and citation of Prof. Ghurye, the top-most sociologist of India seem to be very pertinent in this respect He states ".....in the Rg-Veda the word 'Varna' is never applied to any one of these classes. (Brahmana, Kshatriya, etc.) It is only the Arya varna or the Aryan people that is contrasted with the Dasa varna. The Satapatha Brahmana, on the other hand, describes the four classes as the four varnas. 'Varna' means 'colour', and it was in this sense that the word seems to have been employed in contrasting the Arya and the Dasa, referring to their fair and dark colours respectively. The colour connotation of the word was so strong that later on when the classes came to be regularly described as varnas, four different colours were supposed to be distinguished". And further, he describes that the distinction between Arya and

Dasa through passage of time gave rise to the distinction between Arya and Shudra. In the Vedic literature of varna-scheme, there are four orders and the untouchables are debarred from it. There are references to certain groups as Ayogava, Chandala, Nisada and Paulkasa who were undermined and despised by the Aryans.

"It is more reasonable to hold that both these groups, Chandala and Paulkasa, were sections of the aborigines that were, for some reason or another, particularly despised by the Aryans.The Nisadas, on the other hand, seem to have been a section liked by the Aryans, probably because they were amenable to their civilized notions. The vedic expression 'Pancajanah' is explained by tradition, belonging to the later part of the period, to mean the four vernas and the Nisadas, a fact which shows that these people had, by this time, become quite acceptable to the Aryans." It may be stated during the Vedic times there were occupational groups and they were supposed to be within the ambit of the hierarchical division of the society. Thus, apart from the generality, the very descriptive term Nisada in the Vedic literature presumeably indicates the similarity in puranic term used by Sarala Das (Mahabharat) for the Kaibartas indicating their valour in sea-voyage and sea-trade. Their status in the caste hierarchy appears to have been defined ever since the Vedic period under the category of Shudra like other occupational groups/castes.

The classical view of the caste system embodied in four divisions of Indian society is far from reality in actual practice in rural and urban life. And the Kaibartas are startified just below the middle regions of hierarchy in the multi-caste rural communities on the basis of interactional and attributional traits. In otherwards, they

are ritually clean and their interactional relationship with other high or low castes regulate the behaviour for an appropriate position in the local or regional hierarchy which may vary not only in any administrative divisions but also within a limited geographical zone or even one village to the other; hierarchical status is determined to a certain extent by socio-cultural concomitants of the people and the place. However, it is relevant to mention that despite their backwardness, they are never considered as untouchables (who are outside the orbit of verna-model) nor their age-old occupation of fishing is stigmatised as polluting and defiling; rather in the general estimation it is recognized as clean though ritually derogatory to a very limited degree in views of some orthodox upper class elites and fundamentalists. They are segmented under the system like all other non-Brahminical castes. At present, in every linguistic region, there are countless castes and sub-castes. According to an estimate of prof. Ghurey, "in each linguistic region, there are about 200 caste groups which are further sub-divided into about 3000 smaller units each of which is endogamous and constitutes the area of effective social life for the individual". The views of, Prof. M. N. Srinivas appear to be very significant in this respect. He states "The category of Shudra subsumes, in fact, the vast majority of non-Brahminical castes which have little in common. It may at one end include a rich, powerful and highly Sanskritized group while at the other end may be tribes whose assimilation into the Hindu fold is only marginal. The Shudra-category spans such a wide structural and cultural gulf that its sociological utility is very limited". Thus Varna-model seems to be inoperative to comprehend the structure of the Kaibartas or any caste group at the grass-roots level both in conception and operation.

As noted earlier, the traditional fishermen by caste are called by different names such as Kaibarta, Keuta, Dasa, Dhibara and several other names in different parts of the State. But various endogamous divisions and sub-divisions of the Kaibarta bear similar or separate names i.e. Niari or Liari keuta, Siuli Keutagudia or Sahu keuta, (Chudakuta keuta), Tiara keuta, Bilua keuta, Hulabahania keuta, Kandara keuta, Behera Keutaand others. These sub-caste groups seem to have derived their individual titles from the names of the occupations and trading commodities and also from the idioms or epithets used in fishing operation or specific methods and techniques of catching fish etc. These caste-groups are distinguished from one another due to varied customs and practices, to some extent. Generally, they are recognised and known by several titles or surnames, which may be summerised as follows: Behera, Majhi, Tarai, Parida, panda, Senapati, Madeli, Sahu, Mallik, Dasa, Samal, Dandapata, Swain, Mangal, Pani, Rout, Mohapatra, Bisi, Jena, Roy, Pal, Dalei, Khatia, Khatua, Gangei, Jaisingh, Mahalik, Khanda and Mistry etc. The surnames of any individuals do not necessarily indicate differences in respect of any caste / sub-caste and endogamous divisions/sub-divisions. For instance, the surname 'Panda' which is usually known for its use to Brahmin or Priest in the temple is also found to be prevalent among the Kaibartas. Similarly the surname 'Sahu' is also equally ambiguous as the said surname is used among the caste-groups such as Gudia (confectioner/sweetmeat maker), Teli (oilmen), Kaibarta, Brahmin, Bania (goldsmith), Thatari (brassmaker), Sundhi (liquor vendor), Khandayat etc. Likewise the title Behera is not only confined to Kaibartas but also to several other castes such as Chasa (cultivator) Khandayat. It may be further stated that in recent times educated youths and business

entrepreneurs are modifying their surnames according to their choice as Samantaray, Choudhury, Mohapatra, Samanta, Dasa by means of affidavits. As a result, the recognition of Kaibartas through the titles or surnames becomes equally difficult under the changing situation. Thus, under the circumstances the son's title may be different from that of the father; and there exists no restriction or legal bar to accept any titles of higher or lower caste or any other new surnames. In light of the facts narrated above it may be mentioned that the surnames they bear are indistinguishable not only from any other high or low castes but also among themselves within their own sub-castes.

**Kaibartas in Modern Odisha and Their Constitutional Status**

It is needless to say that the Kaibartas are no longer confined to their traditional calling of fishing and fishery resources. Soon after Independence, some sections of their caste are understood to have grown rich, and they have established their credibility in the field of education, science, engineering, medical science, administration, commercial enterprises, and also in politics. Some of them have already achieved success in getting top positions in administrative ranks both in the State and Central Govts. But majority of the large bulk of their population are steeped in poverty and ignorance, and adhere to the age-old customary practices of fishing by means of boats and nets to earn their living in rivers and rivulets. In spite of their adherence to the age-old tradition, there have been radical changes in their life styles. They are not lagging behind in emulating the customs and rituals of the higher castes for attaining the prestigious position in the hierarchy through the process of Sanskritisation "by which a 'low'

Hindu caste or tribal or other group, changes its customs ritual, ideology and way of life in the direction of a high and, frequently, "twice-born" caste. Generally, such changes are followed by a claim to a higher position in the caste hierarchy than that traditionally conceded to the claimant caste by the local community." The concept of Sanskritisation owes its origin to Prof. M.N. Srinivas, a prominent and top ranking Sociologist of India. He had developed this concept while analysing the socio-religious life of the Coorgs of South India. The first use of the term occurred in his book, Religion And Society Among Coorgs of South India in 1952. In the words of Prof. Srinivas, "The caste system is far from a rigid system in which the position of each component caste is fixed for all time. Movement has always been possible, and especially so in the middle regions of the hierarchy. A low caste was able, in a generation or two, to rise to a higher position in the hierarchy by adopting vegetarianism and teetotalism, and by Sanskritizing its ritual and pantheon. In short, it took over, as far as possible, the customs, rites, and beliefs of the Brahmins, and the adoption of the Brahminic way of life by a low caste seems to have been frequent, though theoretically forbidden. This process has been called 'Sanskritization' in this book, in preference to 'Brahminization,' as certain Vedic rites are confined to the Brahmins and the two other 'twice-born' caste." The concept reveals the pattern of widespread socio-cultural changes in the caste-ridden society of India and its scope is limited only to Indian situation relating to Hindus and tribal groups. The historic process of change is understood to have occurred in the caste system since very ancient times; but the pace of Sanskritisation has been accelerated in the recent decades in the post-independent era due to the impacts of Westernisaton, Urbanisation, Industrialisation

and also provisions in the Indian constitution aimed at a welfare state of casteless and classless society.

Strangely enough, the Kaibartas were not treated as Scheduled Caste persons after Independence for a period of about three decades or so as the said term Kaibarta or the synonymous terms Dhibara (Dhiwar), Keuta(keot) and Kaibarta were not included in the list of the Scheduled Castes in part - VI of the Schedule (Scheduled Castes) order 1950. But, in fact, the term "Dewar" not "Dhewar" was mentioned in the declared list bearing Entry No.23 in relation to the state of Odisha as per the provision in the Clause (2) under the Article 341(i) of the Constitution of India. However, the said term 'Dewar' was also included in the entry No.24 in the list of the Scheduled Castes and Scheduled Tribes (Modification) order 1956. Due to initiatives of certain caste elites, the question was raised in the Odisha Legislative Assembly on 13.12.58 regarding the inclusion of Keutain the list of Scheduled Castes and necessary correction for 'Dhewar' in place of 'Dewar'; and the reply to that query was in affirmative by the Minister (T & R.W.). But there was no much headway in the matter in the sense that nothing was done in action. And also the same entry No.24 for 'Dewar' was retained in the list of the Scheduled Castes and Scheduled Tribes (amendment) Act, 1976. But the analogous or synonymous use of the terms 'Dewar' (as provided in the list) of the Constitution with that of 'Dhewar' (as prevalent in Odisha) could not be settled for decades on the pretext of ambivalent and equivocal meanings. Due to phonetic confusion between the terms 'Dewar' and 'Dhewar' centering round the letter 'h' and hair-splitting interpretations of the meanings of the two words at the top administrative levels of the State and Central governments, an inordinate delay was created to determine the caste status of the fishermen. In fact, the long

standing several official correspondences regarding reviews and queries on the terms, and repeated representations and relentless efforts by the Caste political elites did not produce any dividends or tangible results, and turned to be a futile exercises. The matter was brought to an end by the Judgment of the High Court in 1979 on a writ application of a fisherman, one Sri Narayan Behera of the district Khurda to be considered as Scheduled Caste in the context of his appointment as a Homeopathic medical doctor under the Health Department. Though an appeal was filed against the judgement in the Supreme Court of India, the said petition for special leave to Appeal (civil) No.1900/80 was dismissed by the Apex Court on the 24th day of September 1980. Thus the synonymous meanings of the terms, Kaibarta, Keuta, 'Dhewar' and 'Dewar' were confirmed in the judgment. They have been notified as scheduled caste since 1982 with retrospective effect from 05-11-1979 in reference to the judgment of the High Court, Odisha. But in view of certain formal complications in the Constitutional provision, the matter of enlistment as scheduled caste was again channelized through the legislation of the Parliament, and they were notified in the Gazette to be enlisted as Scheduled Caste on 18-12-200235.

However, the traditional fishermen fail to get their appropriate civic and administrative amenities due to applicability of the term 'fisherman' which embodies two-fold meanings: fisherman by caste and fisherman by profession under the state administration. In effect, the identification of genuine traditional fishermen by caste becomes all the more difficult to distinguish from those non-fisher men by caste including the permanently settled fishing communities from A. P., West-Bengal and illegal Bangladeshi immigrants. Thus, in principle, the state government doesn't differentiate or hold any

discriminating views in respect of these categories while sanctioning welfare grants limited to the traditional fishermen by caste. The terminological ambiguity has caused certain anomalies and complications, and, as a result, this has caused more harm than good. In sum, the clarification of the term 'fisherman' with definable criteria seems to be an urgent necessity for the larger interest of the poor, traditional fisher folk in coastal belt of Odisha.

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# CHAPTER 2

## HISTORY OF KUJANG

### Ancient History and Society.

The history of Kujang outlined here is based upon sporadic occurrences depicted in historical literature, puranic and religious texts, structure of temples and shrines, in and around ancient Kujang. Besides, the analyses are made to compare and correlate the religious cultural traditions of Kujang in respect of certain kings of Odisha who were pioneers and protagonists in upholding particular faiths. What needs here to be emphasized is that, at times, a particular religious thought gets supremacy over other faiths through royal patronage; but it does not necessarily mean that all other prevalent faiths of worship of deities become extinct and completely non-existent. In practice, the multiple trends of worship and religious faiths continue to exist in the society in spite of the dominant cult within a specified timeframe. This kind of anachronism cannot be lost sight of while visualizing the religiosity of the people of Kujang not only in the past but also at present. In brief, the facts represented here, more or less, are limited to the ancient kingdom of Kujang, or parts thereof, along the sea coast of Paradip.

In the remote past, the ancient Kujang was divided into numerous territories ruled by independent

feudatory chiefs. The boundary of Kujang was never demarcated and defined in the past; but the same was maintained on fragmented records indicating remnants of the temples and shrines, navigable rivers and forests. The kingdom of Kujang was identified to be a vast extensive track of land despite the fact that various kings had occupied separate territories of their own. In the ancient days, Kujang was named as 'Ashwastthakshetra' in the same manner as that of 'Tulasikshetra' of Kendrapara and it was considered as a holy place. The religious history of the land embodied in the scripture named as "Ashwastthakshetra Mahatmya" written on palm leaves, has been preserved in the archives of the State Government since long. From the very early times, the entire Kujang was originally inhabited by the fishermen (Kaibartas and Gokhas) and it was a rich, prosperous and powerful kingdom. The people were experts' in the sea voyages. They were involved in plundering ships. The sea voyages were in full swing along the coast of Odisha during 7th century. In this context, the famous Chinese historian Taranath's findings seem to be very befitting; and according to him, the Kalinga navigators at the coast were termed as "Kalinga Serpents" indicating their ferocity and daring nature. The derogatory remark on Kalinga navigators certainly implies the maritime militancy and dangerous action along the coast. The Chinese traveller, Hiuen-Tsang, who visited Odisha during the 7th century, was warned not to fall an easy prey to the pirates or plunderers near the coast of the Bay of Bengal. To speak in other words, this indicates the people of Kujang were experts in skilled boatmanship and piracy both in the sea and rivers of the coast of the-then Kujang, that is, at the coast of the Bay of Bengal.

**Sea coast of Kujang & European traders in 17th century.**

It is relevant to state that the maritime centres were in existence along the coast of Harishpurgarh, Marichpurgarh, and Bishnupurgarh during the period 1568-1671. These three Garhs were ruled by the Kshetriyas of Talcher belonging to the Ganga dynasty. During that period, the people of Kujang were known widely for their maritime militancy and sea piracy. The European sailors were always apprehensive of their attack while passing through the sea-coast of Kujang. For instance, in 1633 towards the end of March, Mr. Catewright came to Odisha with seven associates namely Thomas Cooley, William Brutton, John Debson, Edward Peteford, Johb Bassley, John Ward and William Witball for expanding the business. But, instead of going across the river Mahanadi, they had to cancel their journey out of fear, and left for Cuttack with much difficulty through land route after landing their ship near Harishpurgarh under the custody of its king. It is needless to state here that Harishpur was shipping and urban centre much prior to the arrival of the European sailors to that coast during early part of the 17th century. The account of Bruton (who reached the coast of Harishpur with his associates in a junk, a large sized Chinese Cargo ship) indicates not only the development of the city and prevalent maritime trade but also the type of safety and security provided by the king of Harishpur to them while they were attacked by the miscreants being instigated by the Portugese merchants who had established their rapport with the people of the locality for the business since long. Inevitably, it presupposes the historical fact that the Kujang, the southern limit of which is integrated to Harishpur possessing identical geographical condition must have carried out naval trade in similar fashion to that of Harishpur in the ancient period.

Generally speaking, writing the unwritten chapter of history of Kujang is a difficult task on the part of any scholar. To make an effort in this regard may end in futile exercises unless someone is bent upon doing the work with devotional interest to unravel truth of the historical growth during the ancient period. Besides, one is also bound to take note of physiography of a country in terms of geology, plants, animals, rivers of the country to visualize its past & present in future perspective. With this end in view, a brief description of physiographical features is done here before embarking upon the comprehensive picture of Kujang in & around Paradip in an unmistakable manner as far as possible.

**Geological History of the Mahanadi River System.**

The geological structure of the Mahanadi river system has been very well analysed by Prof. N.K Mahalik. The area around Paradip (the entire undivided Cuttack district) is part of the Mahanadi delta. The delta is around the confluence of the river Mahanadi with the Bay of Bengal along the eastern coast of India. It is a classical arcuate type delta with an aerial spread of 9000sqkms. With dense human settlement, and it lies between East longitude 850.25' and 870.0' and North latitudes 190.30' and 200.40'.

"The Mahanadi deltaic terrain has four distinct geological stages in its development.

1. The formation of Eastern Ghat crystalline belonging to the Archean age forming the basement of the delta.

2. The formation of the coal bearing Gondwanas in grabens within the basement crystalline.

3. The formation of east coast basin due to rifting of Indian plate from Australia and Antarctica during end of Mesozoic and



Map of Kujanga

4. Deposition of marine and deltaic sediments beginning from upper cretaceous till the present".

"The origin of the east coast has a direct bearing with breaking up of Gondwanaland, movement of Indian plate to north, its collision with the Asian plate and a variety of nontectonic movements.

The first significant subsidence and onset of major sedimentation and also marine transgression in Mahanadi basin began in late cretaceous period. Later on, over the gently sloping shelf of upper cretaceous period marine Paleogene carbonates were deposited. In the mid-Miocene period the basin experienced both transgression and subsidence. Owing to basinal subsidence and high rate of sedimentation, the mio-pliocence were affected by numerous growth faults and roll-over structures. Subsequently Pleistocene glaciation brought extensive regression along the east coast accompanied by subaerial weathering and laterite formation". During this time Mahanadi river was getting fully established as a major river system like other famous river systems of the World i.e. rivers Mississippi of USA (Gulf of Mexico), Amazon of South America and Niger of Africa (Atlantic Ocean), Nile of Misar (Mediterranean Sea), Indus of Pakistan (Arabian Sean), Danube of Europe (Black Sea), Mekong of Vietnam (South China Sea), Ganges, Godavari, Krishana and Kaveri of India (Bay of Bengal).

The description of Prof. N.K. Mahalik clearly exposes the structure of Mahanadi drainage basin (catchment). The graphical presentation is given here in the figure drawn by Mahalik. "Mahanadi drainage basin is one of the biggest drainage basins along the east coast (Fig. 1) with an aerial spread of about 141589sqkm (including deltaic land) lying between latitudes 19020N

and 23015'N and longitudes 80030'E and covering parts of Madhyapradesh (75136sqkm), Odisha (65580sqkm), Bihar (635sqkm) and Maharastra (238sqkm). The catchment proper (delta not included) covers an area of 132080sqkm. It is 851km long, 357km in Madhyapradesh and 494km in Odisha state. The basin is almost circular in shape, with a large crown, 400 km in diameter and a narrow trunk zone of about 60km wide and 160km long, ending up with the delta characterized by root like distributary channel systems. It has a dendritic drainage pattern."

**Physiography**

**Location**

Kujang lies in the eastern section of the Mahanadi delta in the coastal plain of the state of Odisha. It is located in the eastern-most part of the undivided district of Cuttack, which is situated between 200.2' and 210.1' north latitude, and between 850.21' and 870.01' east Longitude. It needs here to be mentioned that after the reorganization of the districts by the State government in 1993, the undivided Cuttack district has been converted into four districts: Cuttack, Jajpur, Kendrapara, and Jagatsinghpur. The Jagatsinghpur district is situated between 200.00' and 200.20' North latitude, 860.00' and 870.45' East longitude; and the total area of the district is calculated to be 1,973 sq. kms having population of 10, 57,323 as per the census report of 2001. It is the smallest district (in terms of sq. kms) out of the thirty districts of the state of Odisha. Thus, the ancient kingdom of Kujang with its capital Paradip comes under the Jagatsinghpur district in the recent decade.

**Topography**

Physiographically, Kujang may be divided into two distinct tracts; the first one is a marshy and almost

uninhabited strip along the coast of the Bay of Bengal, one is a marshy and almost uninhabited strip along the coast of the Bay of Bengal, and it abounds in swamps and morasses; the second is the low-lying arable lands intersected by innumerable creeks and tidal streams. The characteristics of soil are of two types; the clayey loam down to a depth of 3' from the top, and stiff black clay downwards. The clay generally predominates in the sub-soil downwards upto about 40' to 50'.

**River System and Climatic Condition**

The drainage pattern of the deltaic region is of considerable importance as far as the communication system is concerned. The Mahanadi, the largest river of Odisha, traverses the undivided Cuttack district from West to East in numerous branches on its way, and lastly falls into the Bay of Bengal by several channels near False Point, in 200.10' N and 860.43' E. The river Mahanadi is flanked into three branches, Chitrotpala to the north, parental Mahanadi in the centre and paika to the south. The Chitrotpala branch again bifurcates into Chitrotpala and Nuna. And again, these two unite after a course of 20 miles, and falls in the Mahanadi estuary under the name of Nuna. And also the paika and the parental Mahanadi again rejoin and these are divided into number of channels, and pass into the Bay of Bengal. Many branch rivers of the Mahanadi flow in a very irregular and zig-zag fashion, and eventually enter into the sea under the name of the parent stream. The net-work of the rivers in the locality help and hinder the communication as well. Most of the rivers are infested with various types of crocodiles. During the rains, the vast area gets flooded and the flood havoc is a constant scourge to the agriculturists. The construction of the Taladanda canal in 1874 has been of much use in protecting the half of the deltaic area from the flood havoc.

Generally stated, the climate of the deltaic region is indistinguishable from other parts of the district. The district as a whole is directly on the track of the cyclonic storms which frequently cross Odisha during the monsoon. Thus, the climate of the delta falls under the tropical monsoonal type. Three well-marked seasons are discriminated: (i) Winter - November to February; (ii) Summer - March to mid-June; (iii) Rainy - Mid-June to October. The average annual rainfall of the district is about 60". At times, an untimely rainfall is liable to cause the destruction of the crops.

**Forest and Animals**

The forest tract is a typical mangrove formation subjected to tidal inundation; it resembles the Sundarban region of Bengal. The principal species of the forest are found on the banks of the sluggish rivers and creeks which wind through swampy and low-lying areas near the coast. The fauna on the whole are of common variety befitting to the deltaic mangrove formation. The common carnivores are panthers, hyena, jackals, and also tigers are found in large numbers. The pigs and monkeys are common herbivore. The various kinds of birds are noticed in the region, and they are storks, snipes, migratory ducks and countless birds of different species. Briefly speaking, general observation of the D.F.O, Sri R. L. Derry in 1930 on the structure of the mangroves of the Kujang estate seems to be very authenticated.

According to him, out of the two main types, i.e. the marshy tidal formation and the upland uninnundated forest, the first category species constitute the following trees and plants: Sundari - Rhizophore mucronata, Bhuasuni - Avicenia alba, Bhuasuni (Black) - Officinalis, Sundari (Small) - Hecteria monor, Ora (in Bengali) -

Soneratia acida Apetala, Bani - Hibiscus tiliaceus, Sundari - H. Excolaria Agallocha, Sisumar (Susumbar) - Carupa Ovata, Rasunia (Goria in Bengali) - Kandelinrhee dili, Rasunia - Bruguiera speciosa, Bada chakunda - caesal pinia huga Digyana, Chhota Khajuri - Phoenia paludosa, Kia-pandanus tectorius, Kochila - strychnos nux - vomica, Kendu - Diospyros melanozylon, Jamu - syzygium, Neem - Melia Azediracta, Tentuli - Tamarindus indica, Karanj - pongamia glabra, Amba - Mangisera indica, Pani Kasi - Bridelia retusa, Bara, Aswasttha - Ficus species, Mahua, Simul - Salamalia malabarica, Lanka Amba - anacrdium Occidentale, Polang - calophyllum, Chhatina - stephegyne Parviflora (Limited), Sahada - Streblus Aser, Khajuri - Toddy palm, Jhaun - Casurina.

There exists no sharp dividing line between the two lines for the larger number of species of those types as they gradually merge from one to the other. Besides, another variety of species, the Hental (phoenix paludosa) is found in plenty on the drier marshy localities in patches.

**Extension of the area related to the old country of the Kujang.**

The boundary of the ancient Kujang is nowhere mentioned in any historical reportage. But some local elites of older generation recite the following couplets in sanskrit indicating the extension of the boundary line of Kujang from East to West and from North to South. In course of time, different territories of ancient Kujang were disintegrated from the jurisdiction of the kings of Kujang.

ଯସ୍ୟ ପ୍ରାଚ୍ୟାଂ ଲବଣଜଳଧିଃ ଖ୍ୟାତୋ ବଙ୍ଗୋପସିନ୍ଧୁ ।
ଯମାତସ୍ୟ ହରିଣନଗରଃ କନିକା ଚୋତ୍ତରସ୍ୟ ।
ମୟାଯସ୍ୟ କନକ କଟକ ବାସିନୀ ସାରଦାସା ।
ଇତ୍ଥଂ ସମାଧିଶଃ ବୃଷନୃପଃ କୀର୍ତ୍ତିପୂତଃ କୁଜଙ୍ଗେ ।

The implication of the meaning of the couplets in sanskrit is stated as follows. "The kings of Sendha dynasty have established reputation, far and wide reigning over the kingdom of Kujang which is bounded by the Bay of Bengal in the East, and the country of the goddess Sarala in the West, and the State of Kanika in the North and Harishpurgarh in the South".

Nothing is known as to the extension of the area of the-then country of Kujang. However, in an estimate of the prominent historian, W.W. Hunter, the local area of Kujang was 358.74 sq miles or 2, 29,336 acres; of these 10,000 acres were cultivated and the remaining 1, 29,336 were uncultivated land. But the total area of Kujang was calculated to be 354 sq miles as per the Bihar and Odisha gazetteer (Cuttack district) published in 1935. And again, in the recent decades, the Kujang has been estimated to be 370 sq. miles according to the findings of survey and settlement operation done during 1959-66 by the government of Odisha and out of the total area, the forest land covers an area of 69.8 sq. miles.

It needs here to be mentioned that in the course of time through the decades, there has been a lot of changes in the physiographic set up soon after Independence. Due to developmental measures, several rivers and creeks have been defunct on account of the construction of the embankments and bridges. As a result, the navigable and tidal rivers are separated from the main branches of the river, the Mahanadi. The mangrove forests at the coast have been depleted to the extent of more than ten thousand acres, and the forest lands, are converted into paddy fields and human settlements. At present, the mangrove forests are in the process of reckless destruction despite government restrictions owing to beaurocratic inefficiency

and lack of political will. The traditional boundary of Kujang has been disintegrated and sub-divided and several areas from the parent country are annexed to the districts of Kendrapara and Jagatsinghpur by the state administration.

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# CHAPTER 3

## REIGN OF THE SENDHA DYNASTY

**The Kings of Ancient Territories of Kujang and Origins of the Sendha Dynasty.**

To state in historical terms, much prior to the establishment of the Sendha dynasty around sixties of the 17th century and the arrival of European traders at the coast of Bay of Bengal, Kujang was divided into eight Garhs or forts named as follows:

1) Dhobeigarh, 2) Kujanggarh, 3) Ambikagarh, 4) Aligarh, 5) Kankadiagarh, 6) Kaladipgarh, 7) Romitagarh, 8) Palligarh.

These Garhs were ruled by the fishermen (Kaibartas) at the very beginning except Romitagarh and Palligarh, which were ruled by the Gokhas - the cognate group of the fishermen (Kaibartas), another fishing community. But, in course of time, the Kshyatriyas from Talcher defeated the kings of Dhobeigarh and Kujanggarh and established their kingdom at the seacoast. The people of Kujang were experts in maritime trade and sailing ships to far off places. Around the year 1645, a stray & frantic bull was turned to be very furious, and became a terror to the whole country of Dhobeigarh and killed many persons. The Raja of Dhobeigarh issued a proclamation to the effect

that anyone who would be able to drive the bull out of the kingdom must be awarded 1/4th of the kingdom. That was the prevalent practice of the oriental princes of the ancient days. At that time, Mallick Samanta, a relation of Raja from Talcher and a teacher at Puri, was staying on a visit at his palace and offered to accept the terms, but insisted upon the declaration to be engraved on a copper plate. After having that done, on the appointed day, Mallick Samanta killed the frantic bull demonstrating his physical prowess and valour and consequently, he got his promised reward of 1/4th of the kingdom. Thus, in commemoration of the historical event from the day of enthronement, he bore his surname as "Sendha" (bull) instead of his own title 'Samanta'. The king of Dhobeigarh, was dethroned and killed by his own Paika soldiers as they were not happy under his administration. Because of their support, Mallick Samanta could be able to get the possession of the entire kingdom of the Dhobeigarh. Mallick Sendha occupied the rest part of the Garh and also annexed some other Garhs to his kingdom in 1667. Thus, the Sendha dynasty came into being. He reigned for the period of 18 years and died in 1685.

Briefly stated, Mallick Samanta alias Sendha was the founder of the Sendha Dynasty at Kujang in 1667. Soon after the enthronement, Mallick Sendha conquered some parts of other kingdoms and established himself as a superior king of the unified Kujang. After his death, his descendants occupied the throne, and they also had won certain non-occupied parts of other kingdoms and annexed those to their kingdom. In course of time, all of the eight kingdoms came under the authority of the Sendha dynasty. In general, the kings had maintained certain well-organised groups of soldiers; but they were also dependant on the fishermen who were acting as naval force and experts in

sailing ships. The paikas (soldiers) of Khandayat caste were militant enough to back the kings at the time of internal disturbances and external attacks from other countries.

During the rule of Marathas in Odisha, a Sendha king executed an agreement for the payment of one fourth of the revenue of the entire kingdom along with certain other preconditions laid down by the Marathas for the Security of their administration. However, in practice, the kings were completely indifferent towards the implementation of those terms. And further, during the British conquest of Odisha in 1803, some Sendha kings made all possible efforts against the East India Company making defensive and offensive alliances with the kings of Kanika and Khurda. Ultimately, they were defeated and the Kujang came under the rule of the East India Company. Even after the British occupation, the kings of Kujang had made repeated trials to overthrow the British Government having complicity with the leaders of the rebellion of Khurda and Harishpur through the help of the Paikas of Kujang. But that also miserably failed. Thus the kings of Kujang were subjugated to the British for a long period.

In general, the kings of Kujang were just like barons. They used to pay the revenue, the quint-rent or peshkash for their Estate (Rajgi). Sanandas (Charters) were granted entitling them to hold their Estate at a fixed jama (fixed amount of rent). This system was in operation specially during the period of British Administration as per the Section 33 of Regulation 12 of 1805 A.D.

In course of their administration through decades, some of the kings were put into debt-trap and financial crisis, and as a result, they failed to pay the revenue to the British in time. The Kujang Estate was put under auction in the Subordinate, Judge Court of Cuttack on 18th May'

1868, and was purchased by the highest bidder, the queen of Burdwan of Bengal at an amount of Rs. 5,50,000/- and it turned to be a Zamindary of Bengal. Thus, the Sendha dynasty lost its traditional glory after the rule of 201 years in the kingdom of Kujang.

An elaborate description is given below relating to particular kings who were noted for their individuality, integrity, achievement and failure in the administration of the kingdom of Kujang.

**Biswambher Sendha : (1727 - 1751)**

Biswambher Sendha succeeded his father Damodar Sendha. He was very diplomatic and tactful in the sphere of his activities. He was defeated by Purusottam Narendra, the Raja of Romitagarh, many a time and ultimately he made a treaty with his grandson of the Raja Benu Narendra while taking possession of the Romitagarh. He could achieve his ends by the means of a stratagem. He invited Benu Narendra of Romitagarh to his palace on the pretension of settling betrothal ceremony of his own daughter with him. But after his arrival, he was locked up in a house to which fire was set and he died in the year 1738. And thereafter, he bore the title of Narendra. Subsequently he also got the possession of Palligarh.

His integrity was manifested in another important event. He was invited by the Gajapati king, Ramachandra Dev -II, on the occasion of an assembly of subordinate kings from the various parts of his kingdom to take decision connected with the revival of the glorious past. But, instead of displaying the allegiance and submission to the royal authority in the said assembly, he declined to obey the wishes of the king and challenged him in a humiliating voice, and denounced the king as 'Sudra' and left the assembly fearlessly. At this, all were taken aback; in spite

of persuasion of others, he continued to be defiant, and ultimately he was imprisoned by the order of the king. Afterwards, he escaped by breaking open the gate of the prison, and left for the fort at Paradip, which he had built in 1729. But before he escaped from the prison he wrote on the wall of the prison indicating derogatory remark and condemning the royal authority of the Gajapati.

"Gajapati Hela Baiki
Odiya Gai Batar Hele
Kujang Sendhaku Paiki"
"Oh! Gajapati!
Have you become mad?

Can the brave Kujang bull be had when the meek cow of Khurda in her oestrous cycle pines.

This incident created an excitement among the subordinate kings; and also the king Ramachandra Dev felt offended. All possible steps were taken to capture the king of Kujang, who was taking shelter in the well protected fort of Paradip. The king of Narsinghpurgarh, Dayanidhi Singh (of Surya dynasty) was able to capture him from the Paradip by destroying the mud walls of the fort with the help of five bodyguards of Shudra caste. Dayanidhi succeeded in his mission, in disguise, as a saint through the help of an informer, Fatemiyan of Khurda. But Dayanidhi was very much impressed at the request of his only daughter Parbati who promised him to marry if her father escaped the punishment. Dayanidhi promised her to do so before leaving Paradip. The Raja was put into prison at Khurda, and he was declared to be beheaded because of his misdeeds. But immediately before the execution of the punishment on Biswambher Sendha, he was pardoned by the Gajapati king Rama Chandra Dev, for Dayanidhi offered himself before the king to be

awarded the capital punishment meted out to the king of Kujang because of the past promise to Parbati. Gajapati understood the position well and withdrew the order against the Raja of Kujang as Dayanidhi was very loyal to the family of the king. During the reign of Biswambher Sendha, the Maharastra chief Bhaskar Pundit attacked Kujang but he failed to conquer it due to stiff resistance of the Paika soldiers.

**Chaturbhuja Sendha (1751 - 1770)**

He was a very diplomatic and powerful warrior. He succeeded Biswambher Sendha and reigned for a period of 19 years. During his reign, he killed the Raja of Kujanggarh, Kankardiagarh and defeated the king of Hasinagarh and annexed those territories to his kingdom. He had established a secret fort of armoury at Bhitaragarh to face the outside attack; and he also used to send explosive materials from that fort to Anantapur, the principal office of the Kujang. He made several attempts to conquer certain parts of Kujang from the clutches of the Bhupatis of Maharastra. Keeping in view of his sudden attack, they were forced to station one Faujadari court and one platoon of soldiers at Kendrapara for their security from the attack of the king. It needs here to be mentioned that Odisha was already controlled and captured by the Bhupatis of Maharastra under the patronage of Alibardi Khan since 1751.

**Krushna Chandra Sendha (1770 - 1790)**

Chaturbhuja Sendha died in 1770 having no issue. After the death, his younger brother Krushnachandra Sendha occupied the throne. During his reign, Marathas attacked Kujang and the king utterly failed to face their attack and fled away with his family to hide in the fort of Bhitaragarh. The Paradip fort was destroyed and looted

away. Finding no other alternatives, he surrendered to the Marathas and made a treaty to pay the tribute - one fourth of the revenue (chautha). This may be considered as the first instance for the king of Kujang to bow down to the alien rulers. When Madhaji Hari (1773 - 1777) was the Governor of Odisha, many shipwrecks were reported to have taken place in the sea near Kanika and Kujang. Krushna Chandra Sendha had imprisoned the British officers, crew and the passengers, and cruelly murdered captain Rogers at the point palmyras. He not only ill-treated the officers, the crew and the passengers of the European ships but also, at times, looted and ransacked many of them. The British Government as a retaliatory measure requested and pressed upon the Maratha authorities to inflict punishment on the king. Briefly stated, the kings of Kujang were noted for their habitual plunderings. They maintained a well-organised group of soldiers for the purpose. They were paying little attention to the Marathas though they were subordinate to them.

**Gangadhar Sendha (1790 - 1804)**

Gangadhar Sendha was alleged to have caused deaths to his own father and sixteen brothers by poisoning them. After the death of his father, Krushna Chandra Sendha, he ruled the kingdom for a period of fourteen years. The king of Kaldipgarh was defeated and killed by the joint venture of the kings of Kanika and Kujang. The said kingdom was divided between themselves and the king of Kanika took over all the places to the north of the Tantiapal river whereas the king of Kujang got possession of the area located at the southern part of the river i.e Chakrazilla. He introduced many welfare measures and also allotted lands to a large number of persons as jagir lands. He recruited several persons for a well-organised

group of soldiers. He attacked and killed the officials of Tikhiri, Badabandha and other eighty four villages and annexed those villages to his own kingdom. During his reign, Marathas attacked Kujang, off and on, and looted away the property of the subjects. However, he made an agreement with the Marathas to pay annually 14011 Kahans of cowries for the security and safety of the people of his Kingdom.

**Chandradhwaja Sendha (1804 - Nearly One Year)**

Chandradhwaja Sendha imprisoned his elder brother Birabhadra Sendha and became the king of Kujang. He was very daring and diplomatic in his dealings. It is relevant to state here that political situation of Odisha was in a disturbed condition during that time due to the conflict between British and Marathas over the possession of the state. The entire country of Odisha was on the verge of conquest by the British. Ultimately, British occupation of Odisha received recognition soon after the treaty of Deogan was signed on the 17th December, 1803 between the British and Marathas, the Raja of Berar, Raghujee Bhonsele. Thus, Odisha province of the East India company constituted the districts of Cuttack, Puri, Balasore (which remained under the direct administration of the British) and sixteen (16) tributary mahals to the West (those were exempted from British laws and ruled under special regulation on the basis of payment of fixed annual revenue in perpetuity). The military commissioners, Mr. Harcourt and John Melville were appointed as commissioners for the settlement of revenue against the tributary estates. Thus, under the compulsive political circumstances, various kings of several parts of the state started revolting against the British. Meanwhile, towards the beginning of 19th century, that is about 1804. Chandradwaja Sendha joined

a treaty of conspiracy with the Rajas of Khurda and Kanika, and entered into a triple alliance of defensive and offensive against the British. After getting the news of rebellion, the British military commissioner Lt. Cornel Harcourt proceeded to Kanika and kept him in captivity and destroyed the kingdom. Thereafter he proceeded to Paradipgarh through the port of Pattamundai and attacked Paradip at night. But hearing the news of the arrival of the British troops, he fled away from Paradip. His elder brother, Birabhadra Sendha, who was kept as prisoner at Paradip fort was released, and placed as the king of Kujang by Mr. Harcourt. After being captured, Chandradhwaja Sendha was confined at a particular place, Cuttack, under the constant supervision of British guards. But very miraculously he escaped from the clutches of the British officials through the help of fishermen of Kaliapata in a country boat fitted with twenty-two oars at an unprecedented speed. Even mechanised boats of British troop failed to catch the boat. At these British officers were highly perturbed, and a heavy sum in terms of reward was offered to apprehend the fugitive, Chandradwaja Sendha. Out of fear from British while he was hiding in dense forest of Bhitaragarh (near Rangiagarh) the British soldiers got to know about it, and reached the spot. But prior to their arrival he again fled away from that place and managed to stay at Kunjakothi of Kanagulli. He was caught by the British Jamadar namely Gangojee from the jungle, and imprisoned in the Barabati fort. The Jamadar was rewarded an amount of Rs. 1000/- for his bravery to capture the king. However, he was freed from the prison at the request of Sadashiva Jena, very powerful personality and Dewan of Raja, who was in the best book of the British authority. Later on, he married to Sulakshyana, the daughter of Sadashiva Jena.

**Birabhadra Sendha (1804 - 1814)**

Brirabhadra was declared as the king of Kujang by the British military Commander Cornel Harcourt soon after capturing the kingdom and dispossessing the king, Chadradhwaja from the throne. Consequently, he completely surrendered to the authority of the East India Company. He made a treaty with them and agreed to pay 33300 Kahans of Cowries as the revenue for his estate annually. The Copy of the agreement is stated as follows "Ekrarnama or Treaty engagement executed by Raja Birabhadra Sendha Narendra Bahadur (dated the 17th sravan, 1211 A.S.) to the Honble East India company's special

Commissioners for the suba of Odisha, Messrs Harcourt and Melville".

"I am Raja Birabhadra Sendha Narendra Bahadur, Raja of the Fort of Kujang appertaining to Odisha.

I hereby give this Ekrarnama with faith and truthfulness to the English Company's Government, as per following paragraphs stated in the body.

1. I shall ever and anon remain subject to and under the control of the English company's Government.

2. I shall pay 33030 Kahans of Cowries as the annual peskush at the beginning of each instalment specified below to the said Govt. without any objection whatsoever.

3. If any of the inhabitants of the aforesaid provinces & run away and come within the limits of my Raj, I shall (when asked) immediately arrest and send him to the said Govt.

4. If any of my riots living within the limits of my Raj commit any offence within the Mogulbundi limit, I shall (as demanded) arrest the said offender and send

him to the officers (of the Govt.) for trial; and if I may happen to have any claim against any riot living within the Mogulbundi limit, I shall not interfere with him of my own authority but inform the Govt. about it and do according to the order that may be passed.

5. Whenever the company's troops shall pass from within the limits of my Raj, I shall order my ryots to supply them to the best of their ability with provisions and to sell the same to them at their proper price, when anybody of the company's Govt. or anyone else pass with Govt. articles or orders or purwanas from within the limits of my Raj by land or water, I shall not interfere with and oppose him on any pretext and not hinder him in his way, but moreover, shall adopt such careful measures as shall ensure safely and protection to his life and property within the limit of my Raj.

6. If in the neighbourhood and precinct of my Raj, any of the Rajas or anyone else rebels against the company's Government, then as demanded, I shall without any objection whatever, send to the company's Govt. my own troops to suppress and punish the insurgent and to bring him within the subjection of Government and they shall according to master roll get their provisions according to former custom.

Instalments of 33030 kahans

| | | |
|---|---|---|
| Choitra | 1211 | 11,000 |
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| Assar | | 11,030 |

Dated the 17th sravan 1211 Amli

But later on the said agreement was modified as per the regulation of 12th under section 35 instead of revenue tribute of 33030 Kahans of cowries an amount of Rs. 11503-9-7 was permanently settled in the context of Kujang Estate. At that time, the land of Kujang was measured to be about 2, 20,000 acres. And further, it was specified that an amount of rupees 4000/- would be deducted out of that amount towards eventual expenditure pertaining to natural calamities of cyclone, drought, flood and also developmental measures for the people of the Estate. However, under any circumstances the king would ever make any plea on any pretext for the non-payment of the tax to the East India Company. Thus, to state in clear cut terms, an amount of Rs. 7503-9-7 was fixed permanently for the payment of revenue for the Kujang Estate per annum.

During the settlement operation initiated by the British in 1905, the Raja of Kujang was called upon to give a list of villages of the Quilla. But the Raja intentionally omitted 60 villages from the list submitted to the company authority. As a result, after the completion of the survey, the said matter came to be known and those 60 villages were put to auction as separate "Pandua" Estate by the company without any owner; and the highest bidder Sri Debendra Nath Thakur of Bengal, the ancestor of the poet Rabindra Nath Tagore, purchased it for Rs.14,000/- per annum as revenue. This is how 'Pandua' Estate came into being. Thus, the Raja of Kujang became hopeless and helpless to retain his own land due to his own folly. It needs here to be mentioned that in the long run, Birabhadra Sendha was murdered by his dewan, Sadashiv Jena who made the conspiracy to usurp the throne but he fail to do so.

**Jagabandhu Sendha (1814 - 1818)**

Jagabandhu, the eldest son of Birabhadra Sendha succeeded him and reigned for four years. He started revolt against the British rule in collaboration with the kings of Khurda and Harispurgarh. He was in regular secret correspondence with Madhusudan Mangaraj of Harispurgarh to strengthen the movement against the British. But their efforts against the British failed miserably. The king of Khurda was imprisoned and his kingdom was brought under the control of the British administration. The capital of his kingdom, Paradip was destroyed and ransacked by the British soldiers. After hearing the downfall of Khurda and being disgusted with the British oppression he left the kingdom and preferred to be a saint (Sadhu) calling himself Jagabandhu Mahanta instead of being a tool in the hands of the British rulers. He selected his younger brother, Madhusudan Sendha to be the king of Kujang in his place.

**The Rebellion of Paikas and Khandayats against the British Regime**

It seems relevant here to state the glimpses of the role played by the people of Kujang, at large, during the historic rebellious movement of Khurda commenced from 29the March, 1817, under the leadership of Baxi Jagabandhu and Krushnachandra Bhramarbar Roy. The Paikas and Khandayats including Madhusudan Mangaraj of Harispur were much inspired by the leadership of Narayan Paramguru and Bamadev Patajoshi at Kujang. Besides, a confederacy was formed among the limited landholders of the Estate to that effect. Apart from other factors, a lot of resentments grew among the people against the British administration since 1803 due to introduction of the system of collection of revenue and the security arrangement.

The rebellious movement took a mass insurrection under the effective leadership of Narayan Paramguru, Bamadev Patahoshi and Madhusudan Mangaraj; and they were in secret correspondence with Baxi Jagabandhu for necessary guidance. They not only attacked the police station at Kujang and other places but also collected revenue from the neighbouring areas. In fact, the king of Kujang was very indecisive to take part in the uprising against the British because of his double standard of moral loyalty to his subjects and the kingdom on one hand and the loyalty to the British for retaining the throne on the other. But he could not be escaped from the clutches of the agitators. He was confined and detained by a group of rebels from April to September, 1817 at his palace, Paradip, and was threatened to face dire consequences in case he planned to support the enemy. Thus, under the circumstances the situation was very grave and a stupendous task on the part of the British to suppress the uprising.

Ultimately, the British planned to take a strong action against the insurgents. The Martial Law was promulgated in Kujang, Harispur, Gop, Golra, Tiran and Pattamundai. The king of Kujang was directed to take steps against the insurgents and was threatened to be overthrown from the kingdom. And also he was suspected to be in secret correspondence with the leadership of Khurda. But the king was undone to obey the instruction of the British authority.

The Military Commissioner, Major General Gabriel Martindell, directed the force to be guided by the captains to suppress the uprisings in several parts of the kingdom. The captain, Robert Kennett, marched to Paradipgarh on 14th September, 1817 with a military force;

and the Paradip was captured by exchange of fire from the guns despite strong resistance. The Lt. Forrester pursued the insurgents and killed 15 of them. The rebels were completely routed out within six days after a fight at Nuagarh. The palace of Paradip was totally destroyed. The two elephants and seven horses were seized and delivered to the Commissariat.

Finding no other alternatives he unconditionally surrendered to the captain Kennett, and further, through his efforts, the two leading heroes, Narayan Paramguru and Bamadev Patajoshi were captured against whom the proclamations of cash rewards, one thousand rupees each for their apprehensions and also an equal sum for the capture of Madhusudan Mangaraj were made. They were all detained in the Barabati fort at Cuttack under the military guards. However, the trials of two leaders, Narayan Paramguru and Bamadev Patahoshi were done at the Officiating Judge of Circuit Court, Mr. Walpole, at Cuttack; and they were sentenced for the transportation of life. The trial of the king of Kujang became very debatable. The Opimions of Military Commissioners, the Captains and the Magistrate of Cuttack (Edward Impey) involved in the suppression of uprising were at variance with one another. The king of Kujang ultimately was freed from the jail at the direction of the Commissioner of Cuttack, Mr. Ker, on 17th December, 1818. It may be mentioned here that the names of both the kings Jagabandhu and Madhusudan are reflected in the ancient records during the period of revolt. Thus, it becomes difficult to ascertain correctly the names of the particular kings (Jagabandhu and Madhusudan) who were involved in the rebellion. But it is undeniably true to state that the Paikas and Khandayats of Kujang had played a prominent role in the agitation, and created a havoc in the British regime.

**Madhusudan Sendha (1818 - 1835)**

He succeeded his brother Jagabandhu Sendha. He was very pious and learned man. He made friendship with the king of Kanika, Harihar Bhanja and his son, Janardan Sendha married to the daughter of the king. During his period of reign, he was suspected by the British to have had nexus with the insurgents of the Kujang and Khurdha and, as a result, he was put into interrogation, time and again, to prove his innocence. He dedicated lakharaja lands to most of the deities of Kujang. There was a terrific cyclone at the end of the year 1835. A large number of people died of starvation and many of them left the kingdom for not getting food and shelter. The tenants of Kujang failed to pay their rents. Consequently, Raja had to borrow Rs.17,000/- from Sadashiv Jena, the Zamindar of Kendrapara to pay the revenue to the British. It may be added here that, he had constructed the Paradip palace, which stands, at present, in a dilapidated condition.

**Janardan Sendha (1835 - 1857)**

He succeeded his father Madhusudan Sendha in 1835. He was very whimsical and reckless in his behaviour. He started squandering away the wealth of the kingdom for his luxurious living. He had married several queens and kept a large number of concubines. He was very oppressive and used to inflict capital punishment for trivial offences. People were not happy under his rule. Instead of clearing the outstanding arrears of revenue against the Estate and pending loans, he borrowed money from others. Ultimately, he got himself involved into debt to the extent of an approximate amount of Rs. 3,50,000. According to some other estimate, the total amount of debt was calculated to be Rs. 2,10,036 - 8-111/2. Besides, the debts incurred from the money-lenders for which decrees were

obtained in the court, amounted to Rs. 1,83,570-6-1. Meanwhile, one Sri Jugalkishore Champati, a very close associate of the king requested him not to be indulged in all those irresponsible activities. But instead of accepting his advice, the king drove him out of the kingdom. After taking shelter in some other place outside the kingdom, he started creating disturbances having nexus with the official functionaries of the kingdom and persuaded them to revolt against the king. And also he submitted a memorandum to the Governor to that effect.

However, finding no other alternatives, the king requested the company authority to put his Estate under the court of wards for a period of four years. In addition, he made an appeal to appoint Haramohan Roy as the deputy collector to be in-charge of the Estate so that he would be in a position to clear up the loan and the revenue of the Estate. Thus, the Estate came under the company by the decision of the-then Collector. But again before expiry of the term of four years and the non-clearance of the debts and the revenue, the Estate was transferred to the king in accordance with his appeal. The king died on 10th Sept. 1856.

Some sort of political vacuum was created soon after the death of the king who left two legitimate minor children, one daughter of three years old and a son of two-months old. Thus, a critical situation arose regarding the succession of the kingship and management of the Estate. Customarily, the inheritance of kingship was restricted to the son of the first queen. In fact, the first queen and her son died much earlier while the king was alive. Thus, the minor son, Lakshmidhar of another queen was declared as the king and Estate was put under the Court of Wards. The utmost care was taken for nursing the child. But after some months, the king Lakshmidhar Sendha died on 23rd

Nov., 1856. Thereafter the conflict arose as to the issue of the inheritance of kingship between Ramahari Samanta, the younger brother of Janardan Sendha and Bidyadhar Samanta, the son of the queen Tilottama, the daughter of one Sri Baidhar Choudhury. The conflicting claims centred round the succession of the kingship as to whether Sri Bidyadhar Samanta was the son of a married queen of late Janardan Sendha or of the concubine (Phulbaee). However, Ramahari Samanta was declared to be the king as per the summary judgment of the court. But Bidyadhar again challenged the order to be contrary to law and preferred to file a suit in the civil court (Dewani Adalat) in support of his claim on 28th Jan.,1857. Ramahari continued to rule the country for a period of 13 months. He was not in a position to solve the problem related to the debt and payment of the revenue. During the pendency of the civil suit, Ramahari Samanta expired. In consequence, Bidyadhar Samanta became the king of Kujang bearing the title as Sri Mardaraj Bidyadhar Narendra Bahadur.

**Bidyadhar Harichandan Sendha (1858 - 1868)**

During his rule, he faced a lot of obstacles to clear up the loans and payment of the revenue. He wanted to put the Estate under the Court of Wards. But that could not be done, as he failed to sign the draft agreement in time and also due to change of rules in the company administration. Then he took steps to augment the revenue of the Estate by devising a novel plan of land settlement termed as "Jaribkisti Jamabandi" among the subjects. But that again could not be implemented due to the disturbances and resentment created among the people by Jugalakishor Champati who was driven out of the kingdom by late Janardan Sendha. However, that was suppressed due to the measures taken by the collector at the request of Bidyadhar Sendha.

The financial condition of the king was very miserable. His tenants specially the fishermen were not properly looked after, and they were in deplorable condition of living. The King granted a Sananda-Charter in favour of the entire fishermen of Kujang in 1861 to fish in 57 rivers and creeks flowing across the Estate entitling the combination of rivers and creeks as Saharapentha Machhadia at an annual rent of Rs. 500/- to the effect that they would continue to enjoy the right of fishing from generation to generation for all time to come (Appendix-11). Obviously, he did it as a matter of obligation for their traditional loyalty to the royal family.

During his reign, Kujang suffered from a catastrophic famine in 1866. A large number of people died of starvation and emigrated from the kingdom. Most of the cultivable land was left fallow due to want of men, money and materials. The rent could not be collected. The collection of revenue fell from Rs. 64,000/- to Rs. 26,000/-. Attempts were made to import rice and foodstuff from the foreign countries. These crippling circumstances put the king in the debt-trap. He had also borrowed a huge sum of money for maintaining his Estate from Raghunath Das of Bhinjarpur, Gourishyam Jena, Ramanarayan Bhagat and Mahammad Amin Khan from Cuttack. All possible efforts failed to clear up the loan and payment of the revenue and nothing could be done.

Finding no other means and after having discussions with the creditors Choudhury Raghunath Das and others, the king made an appeal as per the Article 8 under section 243 in 1859 to the company authority to put the Estate on mortgage for a period of two years in order to clear the loans. But even after the lapse of the schedule time, the loans could not be paid off. In the long run,

Kujang, with an annual revenue of Rs. 7503-9-7 was sold at public auction at the Cuttack sub-ordinate Judge Court on 18th May 1868, and was purchased by the highest bidder the Maharani of Bardwan Narayani Kumari, through her advocate, Sri K. C. Chatopadhyaya for Rs. 5,50,000/- defeating his second contenstant, Raghunath Das, and others who staked the last bidding amount to the extent of five lakhs through their advocate, Adawaita Charan Sarkar. The auction ended at 2.15 P.M and a copy of the sale-sheet dated 18.05.1868 corresponding to Monday, the 7th Jaista 1275 A. S. is given here to know the exact position of the auction. "Whatever right, title and interest the Defendant Raja, Murdraj Bidyadhar Sendha, Narendra Bahadur has in his Rajgi and Zamindary of Killa Kujang which has a Sadar Jama of Rs. 7,503-9-7 and which is enrolled in Towzi no. 14 of the collectorate of the middle division of Cuttack, are hereby sold in order to realize the money due to the plaintiffs choudhury Krishna Chandra Das and Choudhury Parsuram Das, the sons of the heirs of deceased Choudhury Raghunath Das in suits nos. 1085 and 1086 of 1865 and to the plaintiff Mahammed Amin Khan in suits nos. 1088 and 1170 and to the plaintiffs, Nawabat Ram Bhagat and Vishnu Dayal Bhagat in suit no. 1209 of 1865 and to the plaintiffs Salagram Bhagat and Sital Prasad Bhagat in suit no. 1130 of 1865 and to the plaintiffs Golak Chandra Bose and others in suit no. 1248 of 1865 and to plaintiff Goursyam Jena in suit no. 1321 of 1865 and Mukunda Sahu in suit no. 754 of 1866 and to plaintiffs Dharma Das alias Dharma Subudhi, and Arjoon Prusthi in suit no. 290 of 1866 and to the plaintiffs, Ramnarain Bhagat and Gopalram Bhagat in suit no. 420 of 1866 and to the plaintiffs, Bawbatram Bhagat and Visnu Dayal Bhagat in suit no. 921 of 1867 and to the plainstiffs, kshetranath Mitter and Gopi Bullav Mitter in suit no. 18 of 1863 for execution of decrees".

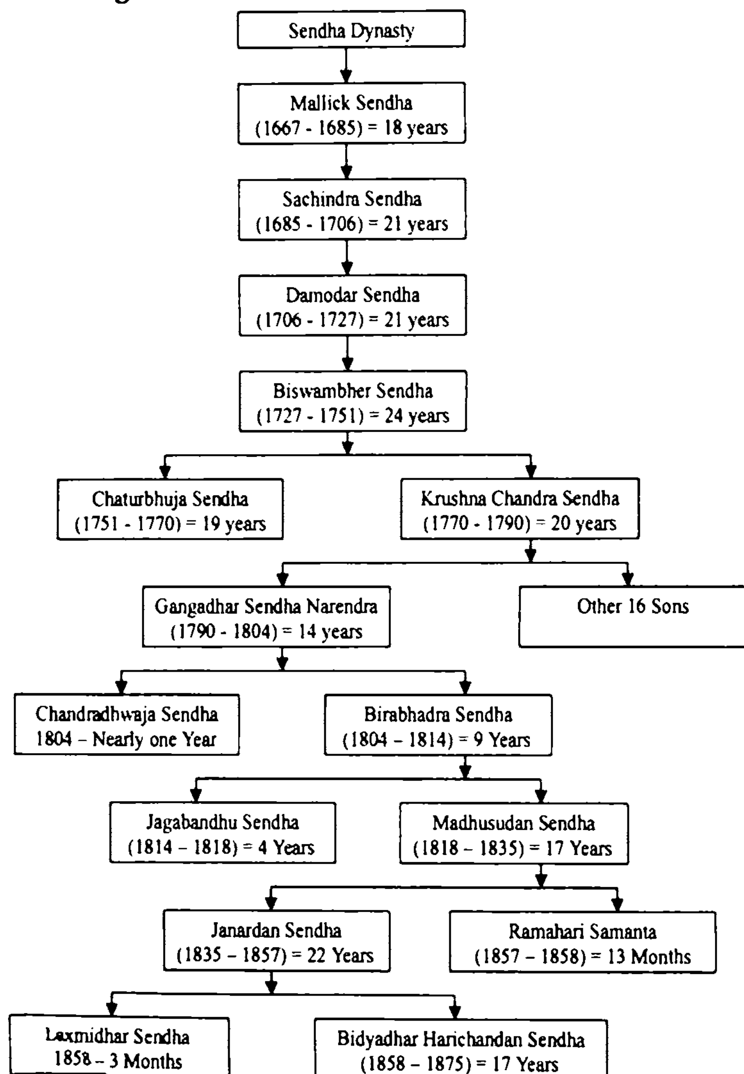
However, the Maharani of Burdwan could not get the possession of the Estate soon after the auction. Bidyadhar Sendha challenged the auction of the kingdom in the court of law; but he lost the suit in both the courts of the sub-judge and the High Court. As a result, the Zamindar of Burdwan got the possession of the Estate through civil court in 1870 (1869-1870), and further Bidyadhar Sendha refused to part with 1100 acres of land scattered in patches in several villages on the plea that the said land was held as "Debottar Property" (endowed to the deities). The zamindar of Burdwan sued against Bidyadhar in the Law Court for the said property in 1872. But the case was ultimately decided in favour of the Maharaj of Burdwan in 1875, while Bidyadhar Sendha was at Cuttack. He came back to Paradip in his boat but was found dead in his cabin at Baspur Lock in the canal. It is said that the Raja committed suicide by taking poison which he brought from Cuttack by the exchange of his diamond ring. This is how the glorious tradition of the Sendha dynasty ended in a tragic way.

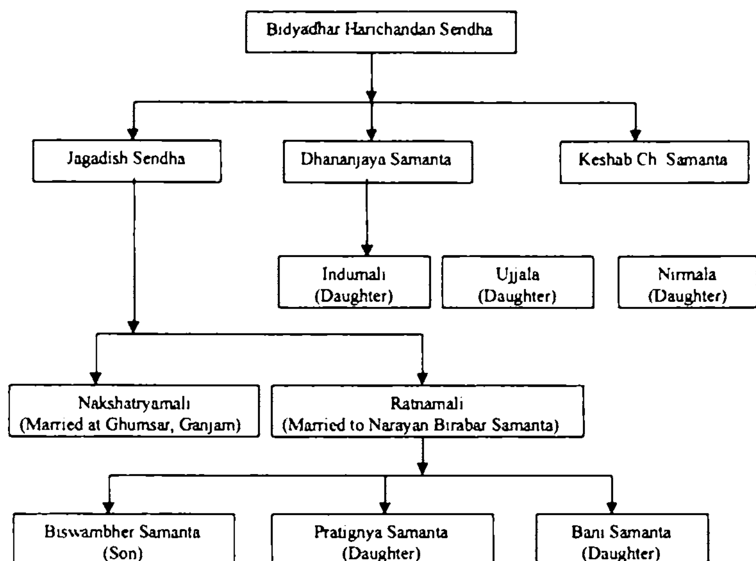
The downfall of the Sendha dynasty was a very tragic episode in the history of independent territories of Odisha; and its high reputation and centuries-old tradition were lost in oblivion due to extravagance and dissoluteness of some of the kings which eventually put them into the debt-traps of the creditors. The-then collector, John Beams under the British regime took pity on the plight of the royal family and had requested the Zamindar to save the imperial family. But the Zamindar of Burdwan showed an attitude of indifference indicating the pre-condition for providing assistance of monthly allowance of five thousands to the king, if he would be refrained from pending litigation. Undeniably, Bidyadhar Sendha, had made relentless efforts to save the kingdom to the best of his capacity but those ended in futile exercises as it was too late for him. And also, his miserable financial condition

did not favour him to face a wealthy Zamindar of Bengal in the legal battle to proceed to the higher judicial forum for the cause.

The following is a genealogical table of the Kings of Kujang.

**Genealogical Table**






Another genealogical table is given in the final report on the settlement of Kujang Forest Block, 1959-1966 (Appendix-10).

**Royal family after death of the last independent King.**

After death of the King, Bidyadhar Harichandan Sendha his eldest son, Jagadish Sendha continued to live in the Paradip royal palace with his family for some years in distress. He died leaving behind, his widow wife & two daughters Nakshatramali & Ratnamali. The eldest daughter Nakshatramali married the son of a royal Kshatriya family at the Ghumsar estate of Ganjam. But Ratnamali continued to stay with her mother at Paradip Garha & her marriage was performed with one Sri Narayan Birabar Samant from the village Indupur of Kendrapada district who was adopted son of his maternal uncle belonging to the royal family of the Athagarha, Cuttack. Narayan Birabar Samant was a brilliant political leader & social activist & he preferred to stay at Paradip & became

the protector & caretaker of the royal family. He breathed his last in 1999 leaving behind his widow wife Ratnamali, two daughters Pratigyan, Bani & the son Biswambher. In the meanwhile, Ratnamali who happens to be the last heiress of the Sendha dynasty had passed away in the year 2014 (29.01.2014).

**Royal Family: N.B. Samant and estate administration.**

The role of N.B.Samant is integrally connected to the socio political life of Kujang estate. N.B. Samant who hailed from Indupur was adapted to his maternal uncle from the early childhood, the lord of the Athagada estate, Cuttack. Being inspired at the call of the Mahatma Gandhi for freedom struggle of the country, he left the Ravenshaw College in 1920 & was involved in the movement since then for a long time against the Britsh rule. He was forced to leave Athagada by the then Britsh authority & came to Kujang to stay in the village Banikunda to take care of the landed property of his maternal uncle. During his stay there he was known as a member of the Congress party & thus, became a reputed leader of the Kujang during the estate rule against the British. During that period he came in contact with Royal family of Paradip which was in a very deplorable condition of living being deprived of all kinds of facilities under the estate authority of Bengal. He came forward to render all possible assistants to the widow queen & ultimately he own her confidence & married her second daughter, Ratnamali Jema in the Royal style at Paradipgarh in 1932 & thus his life took a new & radical terms after the marriage in the Royal family. In consequence, he played a very vital role in the non-co-operation movement getting support from the Royal family. He became an undisputed leader of the entire Kujang estate. To speak in otherwords, people of Kujang

shifted their Kingly loyalty towards N.B.Samant instead of Bengal Jamidar. As a result, he was in very key position to resolve the issues of resentments grown among the tenants against the officials of the Bengal Jamidar at Kujang in several ways.

It seems noteworthy here to mention that in the meanwhile he came in contact with fisherman of Kujang, a dominant powerful community & their role is vital in socio-political setup in the estate of Kujang. They had been loyal to the kings of the Sendha Dynasty through the centuries & were acting was naval force. During the reign of the King the Harichandan Sendha, they were granted permanently lease for fishing in all the 57 rivers & creeks of Kujang on a nominal rent of Rs.500/- per annum to substantiate their livelihood. But they were neglected by the estate authority & their relationship was not very cordial with estate authority. Thus under the circumstances, entire fishing community changed their loyalty towards the leadership of N.B.Samant in course of time & he became their friend, philosopher & guide. At times, he could utilise their services particularly in non-co-operation movement on behalf of Congress party. The non-co-operation movement was quite successful under his leadership of N. B. Samant. But the salt movement took a serious turn against the British under the leadership of N. B. Samanta at Chatua, Bedhimatha with the participation of fishermen from Kaliapat and other parts of the Estate in large numbers. Not only the state-level leaders like Ramadevi, Nabakrushna Choudhury, Sarala Debi, Malati Choudhury, Gopabandhu Choudhury took active part but also several noted local activists namely Duryodhan Patnaik, Brundaban Patra, Babaji Dwarikanath Dash, Harekrushna Sahu, Bhramarbar Dash, Jagabandhu Behera, Sudarsan Samal, Pata Mahadei of Paradipgarh,

Jagannath Satpathy, and several others had join the salt movement. But, those participants faced brutal oppressive measures by the soldiers of British; some of them were arrested and sent to Hazaribagh Jail of Bihar, and several participants were also detained at Cuttack Jail. In brief, he was a social activist, freedom fighter & a man of letters; he could mobilise people against the estate authority at any time for the welfare of the people whenever needed. His socio-political relationship with the people was quite effective. And he was most influential leader. Besides he had encouraged poor farmers & fishermen to cultivate the forest land in groups violating the order of the estate authority to earn their living. However, the poor encroachers were permitted to cultivate the encroached land on lease basis through his mediation. Thus, the role of N.B. Samant was very crucial for any kinds of administrative measures to be implemented for the development of the estate Kujang. His membership to the Royal family of Sendha Dynasty had added a new dimension to his effective leadership throughout Kujang.

**Social Structure of Royal family since fifties of 20th century.**

The ancient palatial building at Paradipgarh, at present, is in ruins, and it stands in a dilapidated condition indicating crumbling legacy of the Sendha dynasty as a mute spectator. But Paradip through its introspection is reminded of on the happenings of the glorious past of Sendha kings, their whimsical behaviour, a good many peculiarities of royal aristocracies, indomitable courage against Gajapati Ram Chandra Dev-1, their defensive and offensive measures against the British authority and displaying the spirit of insubordination to the Marathas. A new residential building is erected in a modern fashion

very close to the old one by Ratnamali Jema, the daughter of Jagadish Sendha.But nobody stays permanently at Paradip. Ratnamali Jema at her ripe old age lives with her youngest daughter, Bani Samanta, at Jatani (Khurda), the gynaecologist under Railway Department, and the other daughter, Pratignya Kumari Samanta, and her son Biswambher Samanta have preferred to stay at Pondichery; and they are devoted to spiritualism and philosophy of Sri Aurobinda. It needs here to be mentioned that Partignya Kumari Samanta has married to Manoj Das, a man of international repute for his contribution to the field of literature; he has been rewarded with Kendra Sahitya Academy Awards and Doctor of Philosophy, and also he has been honoured with Padma Shri Award by the Govt. of India. In addition, he is widely known in India and abroad for his profound knowledge on the philosophical thought of Sri Aurobinda. N.B Samanta, the century-old freedom fighter and political leader is no more, and breathed his last in 1999. As a result, the place has become deserted and desolate. He was a centre of attraction not only as the political leader, and freedom fighter but also as a writer, philanthropist, social activist and planner for the port. A temple of goddess Kanakdurga, the presiding deity of the Sendha Kings has been also rebuilt by the archaeological department in the old style to preserve the past tradition as a heritage building that stands in front of the old buildings. It is relevant here to state that the idol of Goddess Kanakdurga made of gold (3kg) was stolen away from the old temple of the palace in 1952. The gold image could not be recovered despite frantic search by the members of royal family and also by the Government. Certainly, it was considered as a very tragic incident in the history of royal family. The Temple of Lord Lokanath which is situated very close to the residential quarters of

the royal family is in perfect condition, and new structure such as boundary wall and extension of building for kitchen etc. has been built through the special initiative of the youngest daughter, Bani Samanta. The deity has become the major source of attraction for the various categories of people from port town and Industrial Township apart from the local people. The temple which dates back to 10th century A.D. is preserved in proper style, and stands as historical monument though it has not drawn the attention of the historians and Paradip port authority as it deserves. To speak in retrospect, a few decades back Paradip was the centre of political activities for a pretty long time due to political leadership of N.B. Samanta and Ratnamali Jema. She was elected as the M.L.A. from the congress party in the year 1961. N.B. Samanta, elected as M.L.A. from Utkal Congress and became the deputy speaker of the Legislative assembly of Odisha in 1971.

**Legacy of the Sendha Dynasty.**

To state in prospect, after the death of Ratnamali Jema, her younger daughter Bani Samant bears the entire burden of the establishment of the Royal family in all respects. Her elder sister Pratigyan Samant lives permanently as a devotee of Sri Arobindo at Pondichery with her husband Manoj Das & they are blessed with no child the eldest son Biswamber Samant preferred to be a bachelor & preacher of philosophy of Sri Arobinda. The youngest daughter Bani Samant has been maintaining the life of celibacy. Certainly, in course of time, none will be there to inherit the legacy of Sendha Dynasty. Of course, any cognate of the Royal family of the last independent King may claim formally to be in the kin group of the Royal family of the Sendha Dynasty.

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# CHAPTER 4

## KUJANG UNDER THE RULE OF THE ZAMINDARS OF BENGAL

### Zamindary Administration and Court of Wards

The administration of the Estate was maintained through the sub-managers of the Zamindar, who were stationed at the official headquarters, Anantapur (Kujang). They were the representative-cum-administrative heads for all practical purposes. The people of Kujang continued their feudal loyalty to the Zamindar with a calm resignation, and the loyalty shifted from one (Sendha kings) to the other (Zamindar of Bengal). But, the people, in general, were not happy under the administration of the sub-managers who were not judicious and dutiful for their work. The divisional Commissioner, at times, had to interfere in solving the issues of conflicts between the tenants and the agents of Zamindar at the-then headquarters (Kacheri) stationed in the village, Tikhiri. During the floods of 1879 and 1880, the people suffered a lot due to negligence and lack of adequate welfare grants. Due to the instability of the administration, the Estate was kept under the management of the Court of Wards under Section 6 (e) of the Court of Wards Act. in view of certain contingency of circumstances. The Zamindar of Burdwan, the Maharaja Aftab Chand Mahatab Bahadur died on 25$^{th}$

March, 1885 having no legitimate children and leaving a widow, the Maharani Binodeye Debi who was of 13 years and 11 months old at the time of her husband's death. Though she became the sole proprietress of the Estate as per the provision of Act IX (BC) of 1879, the Estate was kept under the Court of Wards. But according to the last wishes of her husband, she adopted a son Lala Bijoy Behari Kapoor from her sister, the wife of Lala Ban Behari Kapoor on 31st July, 1887, and her son was named as Maharajadhiraj Bijayachand Mahtab Bahadur and he became the sole proprietor of the Estate. But the Estate continued to be under the Court of Wards as he was a minor. It was released from the management of the Court of Wards in 1902 - 03 and Bijayachand Mahtab Bahadur took over the charges. And again, in 1930, the Estate was put under the Court of Wards as he was disqualified as a proprietor by his own application. However, the administration of the Estate was not properly maintained by the sub-managers; the settlement operation of 1892-98 and 1906-12 was not taken-up. But the records of right of land were prepared for the fixation of rents etc. in 1922-32 under the provisions of Odisha Tenancy Act. During the Zamindary administration, nothing was done by the Zamindar of Bengal for the people though a heavy sum from the tenants was collected in several respects. Naturally, resentments grew gradually against the Zamindar; time and again. The tenants revolted against the sub-managers on various fronts under the leadership of N.B. Samanta.

**Relationship between the Estate administration & the fishermen (Kaibarta) including other caste groups**

Generally speaking, the people of Kujang were in the habit of expressing traditional allegiance to the administrative heads of the Estate of Kujang. On various

Map Showing the Location of Chi-li-ta-lo at the Mahanadi river mouth (Prepared by Bemrose and sons Ltd. Derby, London)

occasions of some kingly festivities, the presentations in terms of cash or kind (Bheti) were offered to the sub-managers of Kujangby Brahmnis, potters, fishermen, milkmen, confectioners, and by several dignitaries of the Estate who were the henchmen of the Raja. And also, certain sections of the people were rendering without being remunerated services (Bethi) whenever needed by the Estate officials. The Zamindar had no intention of taking any developmental measures for the welfare of the people as envisaged in the Act. He had established only one English High School in 1901 and one charitable dispensary in 1893 at Anantapur (Kujang) as a gesture of goodwill among the subjects. As the Raja of Burdwan was an absentee landlord, even these two institutions were not properly looked after. The fishermen were given special privileges in terms of getting forest products at subsidized charges.

The Estate authority did not interfere in the right of fishing in rivers and creeks termed as 'Saharapentha Machhadia' and an amount of rupees five hundred was paid to the Estate through the leading persons on behalf of their caste who acted as a link or medium between the Estate and the fishermen. In fact, the right of fishing in all the rivers and creeks across the Estate was granted in a 'Sananda' (Charter) by the king, Bidyadhar Sendha in 1861. The Sananda, in which not only the names of permanent lease holders of respective villages but also the names of the rivers and creeks, and the settled amount against each (river or creek) are reflected, was accepted, in principle, by the Estate. But at times, under certain circumstances, the Estate authority was raising objections on the validity of the Sananda. In consequence, the matter of right was referred to the court of Law. As a part of their obligation

they usually rendered free services (Bethi) to the officials. But the obligation-bound relationship was not always very cordial. A dispute arose between the Estate authority and the fishermen centering round the issue of misbehaviour and assult by a clerical staff to a fisherman in 1925.

The fishermen took it as a prestige issue of their caste and decided to go against the Estate administration under the leadership of Narayan Birabar Samanta who was a man from Athagarh (of Cuttack district) and a political leader of the congress party had left the Ravenshaw College at the call of Mahatma Gandhi to join the freedom movement of the country. He was staying at Banikunda estate (of his adoptive father) about six kms away from Anantapur, Kujang. As a retaliatory action, they looted away fish from the Balia River at the instigation of Narayan Birabar Samanta (herein after, N.B. Samanta) which was kept reserved for the consumption of the Estate officials. The authority took it very seriously and filed a suit against them in the law Court. The said case continued for a period of about 2 years, and the matter of right of fishing was adjudicated in the court, and the judgment went in favour of the fishermen in 1927 through the untiring efforts of N.B. Samanta. Thus, his leadership was established among them. However, later on, the harmonious relationship was restored between the fishermen and the Estate officials. The copy of the judgment of the munsiff Court on 27$^{th}$ August, 1927 bearing Case No. - 531 - 1926 is given below:

"It is a maritime Estate. All the rivers are tidal there. Naturally they are productive of large quantity of fish. There are large number of tidal Rivers there. It does not seem probable that plaintiff would have remained satisfied with a Jama therefore, of a little more or less than Rs. 500/- had there been no such rights permanently conferred on all the Keuts by the former Raja of the Estate.

Rivers on the sea coast are prolific source of income from the fishery. In my calculation the Estate's income from these rivers would not have been less than Rs. 10,000/- even assessing each of these rivers at a moderate scale, had the Estate been free to re-settle it for terms of years at its sweet will. In my belief, the attempt is being made by the Estate officials out the permanent lease of the Saharapentha fishery in view of its being a highly profitable concern. Under these circumstances, I am strongly convinced to hold that the Sananda is genuine one and has been acted upon since its creation. Moreover as appears from the endorsement on the back of the "Sananda" it was filed and exhibited in a Case in 1899; and bears the seal of the Munsiff as well as Judge's Court. Therefore it cannot be said as urged by has been manufactured for the purpose of the present suit".

**Estate Administration and Depletion of Forest.**

During the period of Estate rule, the people, in general, and fishermen, in particular, acquired land by means of encroachment of forest. They were encouraged by the leadership of N. B. Samanta and other political elites in that respect. Besides, the Estate authority took initiative for the settlement of Bengalis from the Medinapur of West Bengal and they were granted lease of forest land. According to an official estimate, 2917 Bengali families from Medinapur were permitted to settle in different parts of Kujangin 25 villages. Certainly, this encouraged other Bengalis from West Bengal to enter into the coastal belt of Kujang because of their ethnic and linguistic affinities. Furthermore, the thousands of acres of the forest lands were encroached and recklessly destroyed by the system of farming known as 'Kandha Farming. The descriptive account of this farming is given here to acquaint the reader

regarding the traditional co-operative farming that exists in the coastal belt of Paradip.

**Description of Kandha Farming (A type of traditional co-operative farming).**

Generally, this type of farming is noticed mostly on the encroached forestland, and, to a lesser extent, on the land of private ownership. Literary translated, the term 'Kandha chasa' means cultivating collectively joining shoulder to shoulder ('Kandha') or joint cultivation. The farmers in a group, either of one or several villages pool their land, labour and capital into this collective enterprise, and the yield is distributed with respect to the proportionate ownership of land. The entire cultivated area seems as if a consolidated plot without any demarcation of personal ownership. Very roughly calculated, the farms in average vary within a range of about thirty to five hundred acres. The records of right are maintained in respect of all share-holders of a farm in the land Register of the Govt. for encroachment. To be precise, despite local variations either in size and manpower or the process of cultivation, the basic mode of productive organization of a farm remains the same, and the pattern is very well discernible throughout the coastal belt.

Briefly viewed, the individual holdings in a farm may be equal or unequal, but the contribution for agricultural production is in direct proportion to the holdings. The cultivation is collective while the ownership is individual. There are no demarcating earth ridges to indicate one's holdings because what a share-holder owns is an unspecified part of the farm. Thus, the fragmentation of holdings exists in a legal sense; but, in practice, for the purpose of cultivation, the original cultivable units remain

unaffected. Needless to say, an individual farmer might own more than one share in a farm by virtue of his investment of labour and capital from the very beginning of the period of reclamation of the forest or by the purchase of the same in due course from other co-partners. The share of an individual may be divided and sub-divided into several fractions depending upon the partition of his joint family. Usually, labour for cultivation, bullocks for ploughing, expenses for seeds and manures etc. are supplied to the farm proportionately to one's share of land. Individual share-holders irrespective of rich and poor, and social standings, are to work diligently, and any sort of negligence is seriously viewed and punished in terms of fine. The disputable facts are mutually reconciled either among themselves or through the leading personalities of neighbouring farms; at times, the political leaders intervene in the rapprochement in case of failure of reconciliatory moves within the ambit of the traditional norms of the neighbourhood.

Prior to the onset of the monsoon, and annual cycle of the agriculture operation, a general body meeting is held among the farmers for an unanimous selection of the leaders, one for guiding agriculture work, and the other, to keep the accounts. The group leaders thus selected are considered as pivotal figures in the entire establishment for the current session; they allocate work, keep notes of defaulters and records of attendance of workers, arbitrate quarrels on flimsy grounds, and distribute the yield after the harvest in consultation with others. Their leadership appears to be very pertinent whenever right of cultivation of an owner-cultivator is temporarily entrusted to somebody for the yearly agricultural term on share-cropping or the right of ownership of land is transferred

to somebody. To speak in other words, both the share-cropper and purchaser, are bound to consult the leaders earlier over the land deals for prior permission anticipating to be overthrown from the joint cultivation. Customarily, certain amount is paid by the purchaser to the joint fund as a token of respect to the brotherhood of the farm to be inducted formally as a new number to it or they may be entertained in a feast for the same in lieu of the payment. In this context, it needs to be mentioned that the transfer of right of ownership of the encroached land is effected not by the deed of registration but by a written agreement with the knowledge and approval by the share-holders of a farm.

As the lands are situated at about ten to fifteen kilometres away usually near the banks of the rivers from the villages of respective farmers, the houses are constructed at the site of each farm for the purpose of accommodation and keeping agricultural implements and kitchen materials. The farmers of various caste groups including untouchables partake cooked food in the common mess barring hierarchical principles, and during the period of cultivation, the practice of ritual purity and pollution in inter-caste relations is not insisted upon, and taboo on commensality is ignored. Now and then, the bullocks, cultivating tools and paddy seeds are purchased from the joint fund which is replenished, later on, from the subscriptions raised among them from time to time. Invariably, an estimated quantity of paddy is kept in common stock to meet the contingent expenditure, and also for the timely help to the needy and poor farmers. According to the prevalent practice, they are invited to attend the ceremonial functions of fellow-farmers on the occasions of marriage, birth and death of his family

members. Of course, this is done at one's sweet will and pleasure, but not of compulsion. As a sign of fraternal bond, presentations in terms of cash or kind such as milk and fish are sent to his family on behalf of the farm. They take part in the function and render necessary assistance in arrangement of the feast for the invitees. Eventually, this sort of custom evokes a sense of belongingness in their minds and, thus, intra-farm unity gets reinforced in course of time. It is a truism that the feeling of oneness enkindles among them out of their common interest in collective cultivation for the existence of living. To sum up, the pattern of ownership, collective use of land, multi-caste membership from several villages, intra-farm unity and leadership, process of joint cultivation, political allegiance and regulated voting behaviour etc. constitute the distinctive identity of this co-operative farming, 'kandha chasa', a dominant pattern of agricultural activity around Paradip. This system of farming which came into existence during the time of Zamindar of Bengal has become a dominant pattern of cultivation of paddy since about fiftees of the $20^{th}$ century; it extends an approximate area of twenty thousand acres of land under the Tehsils of Kujang(under Jagatsinghpur district) and Marshaghai and Mahakalpara (under Kendrapara district). These farmers are closely affiliated to the political party leadership veering round the issue of settlement of records of right over the land in question. Naturally, the electoral behaviour of the farmers is regulated and influenced, to a great extent. Through the last decades, several farmers in different kandha farms have been able to obtain their right of ownership and records of rights on the encroached forestland from the state government through the agitations and initiatives by the political leadership. But the records of rights of large

number of farmers in many cases are not yet settled and kept pending under the Government. In consequence, the farmers in kandha farms are not in a position to snap their political ties of respective political parties.

**The acquisition of the forest lands for the habitation of the refugees by the Government**

During the interim period of post-Independent and the Estate abolition, vast acreage of forest land was destroyed within the Estate at the direction of the Central and the State Govt. for rehabilitation of the refugees of the East Pakistan; and 1200 families were settled in the colonies of Ramnagar and Kharinasi. Besides, in view of the implementation of the plan for raising agricultural production, the State Government took active steps for the acquisition of forest lands from Estate Authority, and further, the Estate was permitted to lease out at its sweet will forest lands to the extent of 19,470 acres in favour of the landless tenants and for other purposes. As a result, the forest land was depleted, to a large extent by the wrong decision of the Government apart from omissions and commissions of the Estate administration during its rule.

**Fishermen during the Estate administration.**

Traditionally, fishermen are known for their group solidarity and caste unity. Their caste assembly is called as Solabhai Sabha-a council of sixteen brethren, and it acts as their judiciary and executive body from the very early times. Because of their collective fishing right in rivers, joint fishing organizations both at village-level and caste-level, are controlled and regulated by the caste leadership. Because of their collective fishing right, they are at liberty to fish in any parts of the rivers and creeks either individually or collectively. Customarily their caste

assembly regulates fishing enterprises during winter months. The total yield obtained from this collective enterprise is divided not on the basis of actual number of men, boats and nets involved in fishing but on the basis of total number of men and boats of individual participant fishing villages contrary to the group and village-level fishing. To speak in other words, the total number of men and boats of participant villages are taken into account while distributions of earnings are made from the caste-level fishing enterprises. Precisely speaking, fishing is a group enterprise in which different percentages of earnings are allotted from the total yield against the factors of investment in terms of boats (big and small), nets and men. Ordinarily, all men are not equipped with necessary fishing apparatus in equal proportions. As a result, profits of an individual differ in respect of the possession of number of fishing gears and boats. And again, in that context, the membership to a group for fishing or to be a member of the fishermen village community needs to be clarified; any adult male, or a young man will be entitled to fishing in a group after the Mundibika Bhai ceremony is performed at the River side in the traditional manner . Customarily, the adult males are called 'Mundibika Bhai' and the word Mundibika literary means 'head sold to the caste brotherhood'. In practice, when a boy comes of age about to 14 or 15, and is capable of handling nets and boats in fishing, then he is considered as a full-fledged member of the village after a simple ceremonial function at the riverside. From that time onwards, he is recognized as full member (Mundibika Bhai) not only to his natal village in socio-political set up for all practical purposes but also he is counted as a member to the caste assembly. This kind of enumeration still persists till date among the fishermen of

Kujang. In fact, both the types of fishing, group fishing and village-level fishing don't differ much in their style of functioning, for the distribution of earnings from the total yield is based upon the number of boats, nets and men (Mundibikabhais) involved in the operation and specified percentage of earnings is allotted against each boat, net and man. But the caste-level fishing operation is radically different. It may be stated that limited spots are noted for abundance of catch especially of Ilisi (Hilsa Ilisha) at particular river mouths in a year, starting from August to end of January. It is said that enormous shoals of fish (Hilsa Ilsha) migrate from the sea towards the river for breeding during the year. Undoubtedly, it is corroborated to the theoretical postulate of James Hornell in context of Indian rivers regarding analogous migration of an important fish, Salmon in British streams. Naturally, fishermen from various villages gather there suddenly soon after the communication of news of arrival of fish (Hilsa Ilisha).

In view of the apprehension of conflicts, the caste-leaders are bound to interfere in it for the smooth management. Thus the caste-level operation begins with co-operation of people of several villages under the directives of caste leadership. The total number of boats, nets and men are recorded from each participant village and the records are submitted to the accountant selected by the caste leaders for the said fishing organization. Interestingly enough, instead of taking into account of actual number of nets, boats and men involved in joint fishing from participant villages, the total number of boats, nets and men from the concerned villages are taken into account while distributions of earnings are made from the total yield till operation continues. Sometimes, distributions of earnings are done either in terms of cash

or in terms of fresh fish. This type of unique distribution of profits appears to have been possible among the fishermen of Kujang Primarily due to collective fishing right in all the rivers across the estate. All have got right to enjoy the benefits from the special fishery resources. This peculiar archaic distribution of earnings and caste-level fishing operation are no longer in force due to fragmented fishery resources in view of developmental plans and lack of abundance of catch at the traditional river mouths in the present decades. Their caste is based on its co-operative pattern and strongly knit discipline. The fishermen are numerically preponderant in the population of Kujang. Their numerical strength is a potent factor for political dominance over other castes. Very often, leading persons interfere into the affairs of other multi caste villages; their age-old plundering practices are manifested in several ways, and their high handedness is a menace to the neighbouring non-fishermen villages. Customarily, fishing was their only means of livelihood. But through the decades, many of them acquired land, and farming became their subsidiary occupation. Some of them grew rich by purchase of land and became business magnets like other castes; a few selected persons became the owners of deep-sea trawlers and they acquired much wealth through prawn farming.

**Fishermen after abolition of the Estate.**

The fishermen who, once upon a time were naval force and sea pirates, have forgotten their past. Majority of them earn their living by means of their traditional boats and nets in creeks and rivers in the riparian villages. They are put into miserable condition of living due to dwindling fishery resources owing to environmental hazards and industrial pollution. But it is worth-mentioning here that

some of them have grown rich and are involved in commercial enterprises of prawn farming; and a few have become the owners of deep-sea trawlers. This apart, several educated elites have occupied higher positions in the fields of education, engineering and modern technology in the state bureaucracy. Some of the political elites of their caste have established their status in the rank and file of the modern representative democracy. The younger generation have not yet forgotten the potential contribution of their ancestors to the glorious naval tradition of the coast. Some of the elites of their caste have remembered well the dedication and sacrifice of N.B. Samanta for the cause of all round development of their caste in pre-and post-Independence era. Their traditional caste assembly is faction-ridden, and no longer stands united as it was in the past. The Sananda for the right of fishing in all the rivers and creeks lost its worth; and it was not accepted by the state administration after the implementation of the Estate Abolition Act in 1952. But the government was indecisive to adopt a correct course of action because of the involvement of entire fishing community. During the settlement of record of right and rent over the land in question in 1959-1966, the claim of the fishermen to be recorded as tenants in respect of Saharapentha Machhadia was rejected, and the reasons for rejection were mentioned in the report of the major settlement(Appendix-14).The scheduled amount of annual lease value for the right of fishing in 57 rivers and creeks (Known as Saharapentha Machhadia), which was paid by the caste leadership, has been channelized for the payment through the Kalinga Karnadhar Primary Fishermen Co-operative Society formed and registered in 1977 at the initiative of N.B. Samanta pertaining the changing rules of the State

Government(Appendix-15). Customarily, an amount of Rs.500 was paid to the Estate as the lease value against "Saharapentha Machhadia" per annum but the said amount has been radically altered in the meanwhile, and that has increased to the extent of about Rs.1, 00,000/- (Rupees one lakh) per annum. Generally, their caste leadership veers round the issue of payment of lease for the right of fishing. Consequently, their traditional caste leadership has been replaced, as it were, by the Co-operative society through which the payment is done for the collective right of fishing. At present, the Kalinga Karnadhar primary fishermen co-operative Society is the biggest fishermen co-operative Society of Odisha having numerical strength of membership more than eight thousands and it consists of 101 fishing villages of both the districts of Kendrapara and Jagatsinghpur. However, the fishermen have been challenging the authority of the State Govt. regarding their traditional right of fishing in the rivers; and the matter of establishing their right of fishing is sub-judice in the court of law of the district since 1993.

**Estate Rule and Freedom Struggle in Pre-Independent Period**

The Estate of Kujang was subjected too much political and administrative strains in the pre-Independent era. The foreign-made salt was boycotted in favour of the indigenous manufacturing salt at the sea shore between 1930-1932. The non-cooperation movement was quite successful throughout Kujang at the call of Mahatma Gandhi in 1930. The salt movement had its own regional significance just like the historic place of importance of Inchudi at the same period of an interval of one month or so as a mass movement of sacrifice & blood shed at the coast of Balesore.

Not only large number of people from several villages of Kujang & Erasama viz, Paradipgarh, Bhabanipur (Biswali), Gandakipur, Kaliapat, Panapali, Gadakujang, Chatua, Bedhimath (centre of activity), Kunja Kothi, Kanguli, Siasunipata, Gada harispur under the local leadership of Duryadhan Pattanaik, Jagannath Satapathy, Brundaban Patra, Babaji Dwarikanath Dash, Harekrusna Sahoo, Bramarbar Dash, Sudarsan Samal, Jagabandhu Behera & others were involved in the agitation manufacturing salt against the British administration but also prominent State-level leaders like Nabakrusna Choudhury, Rama Devi, Malati Choudhury, Gopabandu Choudhury, Pranakrusna Parihary & several others took active part to make the salt movement a success at the coastal belt of the kingdom of Kujang. It needs here to be mentioned that the widow queen of Sendha king of Kujang, Bhababati Patamahadei along with her daughter Ratnamali Jema came forward to participate in the struggle & as a result of which fishermen who were traditional loyal to the king of Kujang, both men & women, were encouraged & inspired to take part in the movement. However, the entire salt movement took a serious turn under the leadership of N.B. Samant. Ultimately, the participants in the movement faced brutal oppressive measures by the soldiers of the British; some of them including N.B.Samant were arrested & sent to Hazaribag Jail of Bihar; and also some of the participants were detained at Cuttack Jail.

This apart, people of Erasama had played a very glorious and historic role in the Quit-India Movement in 1942. The movement at Erasama was spearheaded by Gourshyam Nayak and Padma Charan Parija (Orali), Dhaneswar Senapati and others, and Duryodhan Pattanaik from Kujang and Nishamani Khuntia of Tirtol; several of

them were dedicated to the cause movement at the call of Mahatma Gandhi. The various Govt. offices including Post-office were set ablaze, and office materials and documents were taken away at the call of the dynamic and dedicated leadership of Gourshyam Nayak through active participation of the people of Erasama at large.

**The End of Zamindary Rule in Kujang.**

The Estate administration was bound to be seriously disturbed because of their allegiance to the British Authority. This apart, the administrative head-cum-representative of the Zamindar at Kujang was always dependent upon a few limited socially and politically important personalities like Choudhury Karunakar Pattnaik, Prahallad Candra Pattnaik and N. B. Samanta who were spokesmen of the public. In the contexts of various socio-political matters, N. B. Samanta very often took the leadership against the Estate Authority for the fulfilment of certain demands related to welfare programmes. In consequence, he was in a position to threaten the authority by mobilizing public, specially fishermen to get things done. He owns the public confidence, at large, because of his marriage with the daughter of the royal family apart from his own personality, education and political leadership of the Congress Party. Ultimately, the entire socio-political and the administrative scenario of the Zamindar of Bengal came to an end after the implementation of the Estate abolition Act of 1951[6]. The Kujang Estate vested in the State Government on 27th November, 1952. Thus, the era of Burdwan of Bengal ended after the rule of 84 years.

**Electoral politics in Kujang.**

The process of growth of electoral politics of a region or autonomous & semi-autonomous feudatory

estates or chiefdoms in the modern democratic setup cannot be understood properly without taking into consideration the types of interrelationship with external influences of structure of political parties either at the regional or national level. Any sorts of growth of the political system are to be analysed within the framework of the political culture of the region of a country & or the nation. Thus while analysing the system of political growth; one is bond to describe the role of political personalities, customary practices & existing pattern of political dynamism at a particular time & space. This appears to be an indispensable in the method of studying local political development. With this end in view, attention has been made here to analyse the history & process of growth of multi-political structures of Kujang along with kinship between tradition & modernity in the current century of the nation. Thus the electoral functioning of Kujang is described through the decades keeping an eye on socio-political changes owing to external forces

The history of electoral politics of Kujang may be traced back from twenties of the 20th century during the period of British rule & freedom struggle spearheaded by the Congress Party under the leadership of Mahatma Gandhi when Bihar-Odisha was a single province under the then British Govt. from the administrative angle. Nabakrusna Choudhury was elected to the Bihar- Odisha Legislative council from the north Cuttack in 1927 to which Kujang was tagged. But, N.B.Samant won the election to the Bihar-Odisha Legislative council from north Cuttack which consisted of Kendraparha and Jajpur divisions defeating the rival contestants, Raja of Madhupur and Sri Brajasundar Das. As a matter of fact the situation changed radically soon after the creation of the new province on 1st

April 1936 being separated from Bihar & other States. Clearly speaking, the formation a new province based on the Odiya speaking tracts was mooted since long as per the provision of the Govt. of India Act. However that could not be done for a long time. In view of repeated representations by the dignitaries & the socio-cultural outfits of Odisha from all over the country, a separate province was formed on basis of Odiya language according the acceptance of the bill for the constitution of the Odisha in the British parliament on 1st January 1936. Accordingly, that notification of the Govt. of India order was published both in Britain & India. Ultimately, the province of Odisha was constituted for the first time in the country being separated from the Bihar on linguistic basis consisting of six districts viz., Cuttack, Puri, Baleswar, Sambalpur, Ganjam & Koraput. The State of Odisha was created constitutionally while all the feudatory estate (Gadajatas) were kept outside of it at the beginning. However it is regretted that large number of tracts of Odiya speaking people was left out in spite of being genuine Odiya speaking settlements possessing cultural traits & heritage in all respects akin to the people of Odisha in the newly created province.

The celebration of newly created Odisha Province was held in the hall of the Ravenshaw college; Sir John Austin Hubback became the first Governor of Odisha & he continued as the administrator of the State till the end of March, 1937 with a body of twenty advisors who were recognized political elites.

According to the administrative decision of the Governor, the election was held to the legislative assembly from 18th to 30th January in 1937 for the first time & the assembly was constituted having all together 60 members

out of which 56 elected representatives including four nominated members, scheduled caste, women, Muslims & Christians. The Govt. could not be formed by the Congress party despite having majority of 36 members due to differences between the British administration & the Congress Party. Nabakrusna Choudhury was elected from the east sadar Cuttack to which Kujang was tagged for the same. However, govt. was formed for the first time under King, Krushna Chandra Gajapati as the Prime Minister with two associate ministers on 1st April 1937. And again that ministry also resigned & new cabinet of Ministers was formed under the leadership of Biswanath Dash on 26th-27th July of 1937 after the conflict between the Congress Party & British Govt. was mutually settled up. That was the position during 1st Governor, 1st legislative assembly & 1st Ministry of the specially created Odisha Province in 1936.

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# CHAPTER 5

## PORT AND HARBOUR IN THE PAST AT THE COAST OF PARADIP

The existence of the ports & harbours at the coast of Paradip is understood to have been possible since the ancient days due to geomorphological structures of the country, land, rivers, forests & mountains etc. and accordingly, naval trade & maritime activities were regulated to a great extent. The remnants of harbours & Ports at the sea coast of Jatadhar mouth near Gadakujang located at south-east of Paradip Port site & the ancient records of Harispur, Marichpur & Kakatpur are all indicative of the naval tradition at the sea coast. In addition, much prior to the arrival of the European traders at the coast, maritime militancy & sea piracy of the ancient dwellers, (Kaibartas) are reflected in the historical literature at the time of journey of Hiuen Tsang in the 7th century AD; he was warned to be careful enough not to be the victims of the sea pirates at the coast of Bay of Bengal.

**False Point**

Certain places near the sea coast of Paradip were considered to be favourable for the establishment of the port and harbour by the British Government. The False Point harbour located at a distance of 10 kms from the present Paradip Port was established at the Mahanadi

mouth by the Port commissioner at Calcutta in 1838. In fact, the construction commenced on 6th Dec, 1836 and was completed on 16th Oct, 1837; the light exhibited on 1st March, 1838.The actual masonry height of the peak of the lighthouse is 120 ft., but up to the light point, the height is 125ft. It was lighted with petroleum Vapour Lamp and it was converted into electric lamp in the year 1957. The False Point (Batighar) derives its name "from the circumstances that ships proceeding northward frequently mistook it for the point Palmyras, a degree farther North. It lies in North latitude 20'20' and East latitude 86'77'; and it was reported by the famine commissioners in 1867 to be the best harbour on the coast of India from the Hoogly to Bombay".

The term "False Point" literary means the centre of wrong signalling. This is named as such due to the fact that the point Palmyras was located at the mouth of Brahmani river at about 40 miles away towards the north. It was very widely known as the point of direction for the ships sailing through the Bay of Bengal. But this point (False Point) is situated at the north of Mahanadi, and sometimes it creates erroneous conception and illusion among the sailors of the ships as if the point Palmyras. As a result, the ships were dashed against the sand flat and damaged, thus, ultimately it was converted into False Point after being repeatedly called as the point of Palmyras (John Beams Autobiography). Categorically speaking, "False Point was so called because some forty miles to the north of it was point Palmyras, at the mouth of the Bramhni River, a well-known land mark for vessels sailing up the Bay of Bengal. The point at the mouth of the Mohanadi was often mistaken for Point Palmyras & Ships were wrecked in

consequence. So it got to be known as the False Point Palmyras, & finally as False Point"

It needs here to be mentioned that the stone-slabs were carried away from Cuttack by the British administrators for the construction of the False Point (Batighar) near Paradip during 1835-1836 after the destruction of the nine storeyed building in 1829 which was constructed by Mukunda Dev (History of Odisha, H.K. Mahtab). But the recent study indicates that nine storeyed building was not constructed by the king Mukunda Dev; in fact, a king of the Ganga dynasty, Anangabhima Dev – III (1211-1238 A.D) had erected Barabati fort at Cuttack.

The False Point harbour did function well for some time. It was declared as a port under the Act – XXII of 1855 and was opened for traffic in 1860. But after the famine in 1866, the importance of False Point was recognized and the government had taken decision to develop the port. The relief could not be provided to the famine-stricken people to a large extent, due to lack of proper communication. The harbour was deepened and channels were buoyed. The Lt. Governor of Bengal visited Odisha in November, 1874 and sanctioned a sum of Rs 2, 89, 000/- for the development of the False Point. Despite its depth, it had certain other defects. There were no facilities for disembarking cargo and passengers on the anchorage and further, communication system was almost non-existent from the port. In the year 1876, A.D. Taylor, the Superintendent of Marine surveys to the Govt. of India did not agree to grant any huge expenditure on False Point with the following observations "Chandabali has become the port for the Culcutta trade and False Point is merely a port of call for coasting vessels and serves Odisha for the

trade in rice to Mauritius, Colombo and the west coast ports." The port could not be developed due to certain undefined reasons. It may be stated that the Maharani of Burdwan donated land to the extent of 5,441.25 acres in 1879 to the British government for the better regulation of communication with the False Point and for its improvement; but the said land was restored to the Burdwan Raj because of the decision for the expansion of the port at the False Point was given up in 1924 due to lack of initiative by the administration. The False Point lost its significance because of silting and shallowness of the river mouth. And again the port was damaged by the cyclonic storm on 22 September, 1885. It may be mentioned that the erected structure of the Light House was repaired and reconstructed after 150 years and it was rededicated to the nation by the Union Minister of India in 1988. At present, the building remains in perfect condition; but the Light House has lost its traditional function of signalling to navigators.

**Hukitola Harbour**

Hukitola was a port-cum-custom establishment by the British. It stands on an island at the confluence of the river Mahanadi mouth and the sea at a distance of 8kms from the False Point. The place was located for its establishment by the then Collector, Cuttack, MacPherson, a senior I.C.S. officer in 1975, an engineer of irrigation department, J.K. Huki Walker & Ravenshaw. During the famine 1866 the Government wanted to stock the rice and foodstuff imported from Burma and other parts of India through the sea route but it could not be done due to lack of transport facilities through sea. Thus the government took steps for the establishment of another port or harbour

at the river mouth of the Mahanadi in view of urgency to meet the requirements of the people. The building at Hukitola, which is 120mtrs. long and 80mtrs broad was designed by the engineer J.K. Huki Walker in 1875 and thus it was named as such after being designed by the said engineer. A big building was built at Hukitola in 1880 at a 25th height from the sea level on the sandy heap. The Hukitola was an important naval centre for trade and commerce till the 1st quarter of the twentieth century. It was not possible for the construction of the port due to low-level of land and silting of deposits, despite its proximity to deep waters. As a result, the idea of establishing a port was given up in a special notification in 1924. It is pertinent here to mention that during the Second World War (1939-1942), certain naval ships of the Britain were destroyed at Hukitola by the explosion of the bombs from the warplanes of the Japan. The trades and commerce were stopped for some time at the harbour.

During the current decade, in 2013 it is heartening to note that False Point & Hukitola have been recognised by the State Govt. as tourist centres. In the meantime the central govt. has also taken due initiative to convert the False point as an international centre of tourism by sending a proposal of 10,000 crores to the State Govt. of Odisha indicating its execution through PPP mode. But that could not be taking into account on the ground of lack of communication facilities. Obviously, it indicates the importance of tourist site judged on the all India level. However the declaration of the tourist site has paved the way for any mega tourist project in future.

**Boitarakuda: An Ancient Site of the Harbour at Paradip Coast**

A site called as "Boitarakuda" for harbouring ships, lies to the extremity of South-East of the Mahanadi

mouth at a distance of 6kms from the Port. The term Boitarakuda may be interpreted as 'Boitaruhakuda' which means the centre or the spot where the ships are anchored and sailed to far off places. The said site has been converted into a mud flat due to the action of tidal waves, and, at present, it is a mangrove forest block of about 830 acres of land, and the major part of it, is under on lease and encroachment by groups of people for cultivation of paddy and prawn. But, to speak in a long time perspective, this is supposed to have been a naval base in the ancient past, and it was in operation during the time when the Port at Dhamara (of Balasore) was at its peak, and known as famous port in the eastern coast. However, this present hypothesis needs to be confirmed by the naval experts and historians.

**Chi-li-ta-lo - A Very Ancient Port at the Mouth of the River Mahanadi.**

The existence of the port named as Chi-li-ta-lo was mentioned in his biographical account by the Chinese traveller, Hiuen-Tsang who came to India in 629 A.D. during the rule of Harshabardhan and continued to stay there for a period of about fourteen years (630 – 643). He wrote at length not only on Buddhism but also about the ports, naval tradition and socio-cultural condition of the country. The ancient historians are in a fix to identify the spot of the Port, Chi-li-ta-lo, and the issue of its location looms large among them during the $7^{th}$ century A.D. It seems that they have not yet made due analytical appraisals from the available records, and as a result, the matter of identification remains in controversy.

**Contradictory Views Regarding the Location.**

H.K. Mahtab, in his book, "History of Odisha" has expressed the view that the port of Chi-li-ta-lo must

have existed somewhere at the coast of Puri. He stated that the-then Udradesha had extended from the basin of Subarnarekha towards the south extending up to the river Mahanadi. It is pertinent here to mention that the present Puri and Chilika were annexed to the territory of the-then kingdom of Kangoda but not of Udra.

*A map of Ancient India regarding the journey of Hiuen-Tsang attached to this book has been prepared by bemrose & Sons Ltd., Derby, London, in which the sea port Chi-Li-Ta-Lo has been placed at the mouth of River Mahanadi.*

The translation of the biographical account, "The Life of Hiuen-Tsang" by Samuel Beal, the professor in Chinese language of London University, reveals that the sea existed towards the south-east extremity of Udra country, and an urban naval centre called 'Charitra' (Chi-li-ta-lo) was a very great trade centre (Rendezvous). It may be mentioned here that the accuracy of the translation of the biographical records of Hiuen-Tsang by Beal is very authenticated as he was assisted by another expert of Chinese language, Hwui-Li who had already translated the travel account of Hiuen-Tsang in popular Chinese language prior to the publication of the said work of Samuel Beal. In the translated version of Beal, "The south-eastern frontiers of the country (Udra or Odisha) border on the great sea. There is a town called Chi-Li-Ta-Lo (Charitra). This is a rendezvous for merchants who embark on the sea and for others from distant places, who travel here and there" (The life of Huen-Tsang by S. Beal, P-134). Understandably, a large number of Chinese traders were involved in carrying business at the east-coast particularly at chi-li-ta-lo like Tamralipti (Tan-mo-li-ti) much prior to the arrival of the European sailors. The merchants of

Udradesha used to congregate there before any sea-voyages were made to far-off countries. In addition, at the very end of the said book, the name Chi-li-ta-lo is reflected in the map (prepared by Bemrose & Sons Ltd. Derby, London) at the river mouth of the Mahanadi.

It may be mentioned here that the century old relationship between China and Odisha (Udradesha) is well known to the historians since 7$^{th}$ century up to 14$^{th}$ century A. D.. This relationship was established through the medium of naval trade and Buddhism. A learned scholar and Buddhist saint, Pragyan, had presented a commemorative volume of Buddhist literature (Gandabuhya) to the Chinese emperor, 'Totasang' on behalf of the king of Odisha (Udradesha), Subhakar Unmattasing in 795 A. D.. Apart from several commodities, rice from Odisha was very much liked by the Chinese, and exported to that country in huge quantity during the period of 14$^{th}$ century. But nothing exists in the recent centuries to corroborate the evidence of past cultural relationship between the two countries except a recent discovery of Chinese pots and old Chinese coins at the site of the Kushabhadra River near Konark. The people of Odisha are not in a position to visualize the past owing to lack of historical records. But the vocabulary of native tongue among a section of people inhabiting the coastal territory from the blocks of Erasama, Tirtole and Balikuda, differ radically from the other demographic segments of the Jagatsinghpur district; and usually their phonetic pronunciations are expressed through a peculiar nasal sounds which are similar to (if not identical with) the Chinese people and language. This phenomenon of nasalization among the people of this zone can't be understood unless it is traced back to the ancient contact

and communication with the people of China. Thus, multi-disciplinary research of various subjects viz.- history archaeology, geology, genetics, anthropology may reveal the unwritten and unknown chapter of the relationship between the two countries in the past.

Another eminent historian, Jagabandhu Singh, in his book, "Prachina Utkal" states that Chi-li-ta-lo had existed in the branch river of the Chitrotpala of the Mahanadi. But, contrary to this opinion, the historian Birupakshya Kar in his book, 'Pracheena Utkalara Jalayatra' mentions that Chi-li-ta-lo must have existed somewhere round the Chilika. His opinion has not been accepted due to lack of corroborating evidences, and it is considered as a wrong observation. This apart, very recently, another scholar in history, Kailash Chandra Dash, has made a critical appraisal on the location of the port, Chi-li-ta-lo basing upon the descriptive accounts of Roman and Greek writers and archaeological evidence as well. The Chinese traveller had referred to the existence of Chi-li-ta-lo in Udradesha but not in Kangoda or Kalinga. However, K.C. Dash has refuted the proposition of H.B. Sarkar who relied upon C. Ptolemy's observation regarding the existence of the Port. Thus, there is every justification to believe that the location of Chi-li-ta-lo must be at the mouth of the river Mahanadi in the ancient city called as Tiritole having the river Chitrotpala.

**Terminological Significance**

It seems that the river Chitrotpala was the synonymous of the river Mahanadi. Presumably, the term Tiritole (Tirtole) has been derived from the term Chitrotpala, the ancient river, which intersected the country; the term Tirtole came into use in Oriya vocabulary

in course of time, due to distortion or dilution in pronunciation on the ground of its ethno-linguistic orientation. It seems relevant to state here that the term 'Chi-li-ta-lo' is very often used as Che-li-ta-lo and Che-li-to-la on popular parlance, but the term 'Chi-li-ta-lo' is the correct form of the word as described by Samuel Beal. In this context, the opinion of the historian, Mr.Wardel, seems to be worth mentioning. According to him, the term, Chi-li-ta-lo is not different from that of Chitrotpala. The Chinese traveller is very likely to have pronounced it as Chi-li-ta-lo instead of Chitrotpala. The phonetical similarity between the two clearly confirms his point of view. The discovery of the Chitrotpala river valley civilization from 7th century to 13th century A. D. bears testimony to the fact of the establishment of the port.

Generally speaking, the river Mahanadi originates from the Amarakantaka of the Vindhya hills and gradually a large number of Branch Rivers and tributaries are connected to it in several places across the country till it reaches the east-coast basin of the Mahanadi delta. The existence of ports and harbours at the river mouth of the Mahanadi has been mentioned in the ancient literature. During the 2nd century A.D., C. Ptolomy, the Greek geographer has made reference to the name of a port called Kanagar, and the term Ma-na-d is also described indicating clearly the river Mahanadi.

**Terminological Implications & Puranic Text**

The significance of the term Chitrotpala may be understood in some other Puranic contexts. The temple of Utpaleswar (Lord Shiva) exists at the very outset of the sources of the river Mahanadi, and ultimately the said river ends in the place where the Goddess Chitra Mahaswari is

worshipped. Obviously, it refers to the site of the Goddess Sarala at Kanakpur (ancient Kanakabatipatna) to which the river Chitrotpala is connected to the north-west. The existence of Utpaleswar at the bank of the river Chitrotpala has been described in the Puranic text, the Mahabharata. The term Chitrotpala finds expression very prominently in the ancient religious texts and the records in the pre and post-Vedic period. The following Sanskrit verses bear eloquent testimony in that respect.

"ଉତ୍ପଳେଶମ୍ ସମାସାଦ୍ୟ ଯାବତ୍ ଚିତ୍ରା-ମାହେଶ୍ୱରୀ,
ତାବତ୍ ଚିତ୍ରୋତ୍ପଳା ଖ୍ୟାତା ସର୍ବପୁଣ୍ୟ ପ୍ରଦାନଦୀ ।।" (କପିଳ ସଂହିତା)
"ନଦୀତତ୍ର ମହାପୁଣ୍ୟା ବିନ୍ଧ୍ୟପଦ ବିନିଗତା
ଚିତ୍ରୋତ୍ପଳେତି ବିଖ୍ୟାତମ୍ ସର୍ବପାପ ହରା ଶୁଭା ।।'' (ବ୍ରହ୍ମ ପୁରାଣ)

"ଗଙ୍ଗା, ସିନ୍ଧୁ, ସରସ୍ୱତୀ ଚ ଯମୁନା ଗୋଦାବରୀ ନର୍ମଦା,
କାବେରୀ ସରଯୂ ମହେନ୍ଦ୍ର ତନୟାଚର୍ମଣ୍ୱତୀ, ରେଣୁକା,
ସିପ୍ରା, ଭୋଗବତୀ, ମହାସୁର ନଦୀ, ଚିତ୍ରୋତ୍ପଳା, ଗଣ୍ଡୁକି,
ପୁଣ୍ୟାଃ, ପୁଣ୍ୟଜଳା, ସମୁଦ୍ର ସହିତା କୁର୍ବନ୍ତୁ ତେ ମଙ୍ଗଳମ୍ ।।" (ମେଘ ଦୂତମ୍)

In view of the interpretations of the Sanskrit verses contained in the Puranic texts, the term Chitrotpala was in existence much earlier to the name Mahanadi. It is evident from the fact that the term Chitrotpala figures prominently in the ancient literature whereas the usage of the term Mahanadi is conspicuous by its absence in that. Of course, the great river did exist in the past; probably it was identified in different names and forms. At a very later stage of its development, it was termed as 'Mahanadi' (Great River) because of its geographical ramification across the country. But through the passage of time, both the words, Chitrotpala and Mahanadi are synonymously used in the historical past. Inevitably, the confusions occur as to whether both are the same or one is the branch of the

other in the geographical records. And further, in light of the folk etymology, the term Chitrotpala is visualized to have derived from the combination of the two words, i.e. Chitramaheswari and Utpaleswar in the sense that prefixes, 'Chitra' and 'Utpala' have given rise to the term Chitrotpala. Elaborately stated, the term 'Chitramaheswari' is a very ancient synonym of the Goddess Sarala. The etymological interpretation signifies that it is a double component word consisting of 'Chitra' and 'Maheswari'. The prefix 'Chitra' refers to the Goddess Saraswati and the suffix Maheswari is a synonym of the Goddess Sarala meaning the Goddess Durga. The following references from the Mahabharata, Sri Gayatri Sahashranama and Sarala Sahashranama indicate the justification of the traditional synonym and etymology of the term.

"ଜମ୍ବୁଦୀପ ଓଡ଼ରାଷ୍ଟ୍ର ଭାରତ ମଣ୍ଡଳେ
ଚିତ୍ରପ୍ଳା ନଦୀର ଅଇଶାନ୍ୟ କୂଳେ
ଝଙ୍କଡ଼ପୁର ବୋଲିଣ ତାହାର ଯେ ନାମ
କନକାବତୀ ପାଟଣା କଲେ ପର୍ଶୁରାମ
ଉ   ରକୋଣେ ସାରୋଳ ଏକ ଗ୍ରାମେ
ବିଜେ ମାହେଶ୍ୱରୀଚଣ୍ଡୀ ଶ୍ରୀ ଶାରଳା ନାମେ ।।" (ମଧ୍ୟପର୍ବ, ମହାଭାରତ)

"ଜମ୍ବୁ ଦ୍ୱୀପେ ଭ୍ରତଖଣ୍ଡେ ଉଡ୍ରାଷ୍ଟ୍ର ମଣ୍ଡଳେ
ଉପ୍ଳେଶ୍ୱର ଯେ ଲିଙ୍ଗଚିତ୍ରୋପ୍ଳା କୂଳେ,
ଜମ୍ବୁ ଦ୍ୱୀପ ବାରାନିଧି ପଶ୍ଚିମର ଭାଗେ,
ସୁନ୍ଦର ନୀଳ ପର୍ବତ କଜ୍ଜବଟ ଲାଗେ ।।" (ସଭାପର୍ବ ମହାଭାରତ)

The English translation of the cited couplets in prose form written in Oriya in the epic, The Mahabharat authored by Sarala Das of the 15th century, is given here.

"Jambudwip Odarastra is exists in the country of Bharat. A place named as Jhankadapur is located at the bank of the river Chitrotpala in the North-East direction.

The Lord Parshuram has created the city Kanakabati Patna, and towards its north in a village Sarola where the goddess Chandi Maheswari is enshrined bearing the name Srisarala. (Madhyaparba, Mahabharat)"

"Udrastra exists in a country of Jambudwip, Bharat. The lord Utpaleswar (Lord Shiva) is enshrined at the bank of the river Chitrotpala. The sea of Jambudwip flows by the western side. A beautiful blue mountain appears like Kalpabata. (Sabhaparba, Mahabharat)"

“ଚନ୍ଦ୍ରମଣ୍ଡଳ ମଧ୍ୟସ୍ଥା ଚନ୍ଦ୍ରମଣ୍ଡଳଦର୍ପଣା ।
ଚକ୍ରବାକସ୍ତନୀ ଚେଷ୍ଟା ‘ଚିତ୍ରା’ ଚାରୁବିଳାସିନୀ ॥
ଷ୍ଟାନଧାତ୍ରୁମୟୀଚର୍ଚ୍ଚାଚର୍ଚ୍ଚିତାଚାରୁହାସିନୀ ।
ଚଟୁଳାଚଣ୍ଡିକା ‘ଚିତ୍ରା’ ଚିତ୍ରମାଲ୍ୟ ବିଭୂଷିତା ॥” (ଶ୍ରୀ ଗାୟତ୍ରୀ ସହସ୍ରନାମ)

“ଗାୟତ୍ରୀରୂପା ଗୋମାତା ମାତା ଗୋଲୋକବାସିନୀ,
ଚ ରାଚ ରାମ୍ବିକା ‘ଚିତ୍ରା’ ଚିତ୍ରରେଖାଚିଦାମ୍ବିକା ॥” (ଶାରଳା ସହସ୍ରନାମ)

This apart, both the Chitrotpala and the shrine of Goddess Sarala are often mentioned in the epic, Mahabharata authored by Sarala Das in 15th century. The deity, Goddess Sarala is very ancient in origin, and is widely known and worshipped throughout the length and breadth of the state of Odisha. It is said that the renowned poet, Sarala Das could be able to write the epic Mahabharata through the divine blessings of the Goddess Sarala by virtue of his devotion. The Goddess Sarala is also named 'Sarada' and addressed to be Parama Baishnabi as term of reference. Strangely enough, the Goddess Sarala is symbolically represented in a single entity both as the Goddess of Learning (Saraswati) and the Goddess of Power (Durga). The image of the deity Sarala is made of stone (called as Parasamanishila by the priests of the temple) having eight hands; the four right-hands are fitted each

with a Veena, Pustaka (book), Khadga (sword) and Sula (Trishula); and the four left hands are stuck with a Ghanta (bell), Karmuka (bow), Pattisha (Elongated double-edged sword) and Sarkacha (a bunch of hair of a demon). The traditional symbols of the goddess Saraswati, 'Veena' and 'Pustaka' are well-marked in the hands; and the symbols of the goddess Durga are clearly exhibited in the image. Thus, the deity is symbolically represented containing the traits of both the deities, Saraswati and Durga. Traditionally, the animal sacrifice of a buffalo is done on the prescribed day (Mahastami) of Dasahara festival. Generally, on other occasions non-vegetarian items are never offered to the deity. Besides, the leaves of Tulsi and Bel are offered to the worship of the Goddess Sarala though the leaves of 'Bel' are exclusively meant for the worship of Goddess Durga. This is nothing very peculiar to the pattern of worship made at the Goddess Sarala temple at Kanakpur; the similar and identical type of worship is prevalent in the temple of Goddess Bimala located in the temple premises of Lord Jagannath at Puri. However, the scholars of Hindu religious thought have not yet paid due attention to unravel the truth of multiple identities of deities in a single entity (image) in the great religious tradition of India.

Undoubtedly, the epic references to the river Chitrotpala and the Goddess Sarala reconfirm to the views of the historians and importance of the river Chitrotpala in the days of yo re. In sum, judged from various angles, Chi-li-ta-lo, is understood to have existed at the mouth of the river Chitrotpala adjacent to the ancient country Tiritole during the 7th century A.D. when Chinese traveller, Hiuen-Tsang visited the Udradesha. Comparatively speaking in historical terms, the-then port Chi-li-ta-lo might have been very important shipping centre like Paradip in the present decade.

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# CHAPTER 6

## PARADIP LEGISLATIVE ASSEMBLY AND ELECTED REPRESENTATIVES OF POLITICAL PARTIES

Categorically speaking, the formation of a legislative constituency or an assembly is understood to have been based upon the historical development of the State of Odisha. As a matter of fact, during the British rule, Odisha, Bihar and Banga were jointly functioning as a single province for a certain period and the province of Banga was separated from the joint provinces in 1912; both Bihar and Odisha were ruled as a single province for some decades. Nabakrusna Choudhury was elected to the Bihar-Odisha Council from the North Cuttack in 1927 which included Kujang & Erasama. But Narayan Birabar Samant won the election in 1927 to the Bihar-Odisha council from North Cuttack consisting of Kendrapara & Jajpur divisions defeating the rival candidates, Raja of Madhupur & Braja Sundar Das. Ultimately, a separate State of Odisha on linguistic basis was created in 1936. Thus the question of creation of the specified legislative segments arose in view of administration of the province of Odisha on democratic procedures. Judged from that standpoint, the legislative segment named as East Cuttack Sadar came into existence; and Nabakrusna Choudhury was elected in 1937 from that

segment to which Kujang & Erasama were tagged; and again Narayan Birabar Samant was elected from that constituency of East Cuttack Sadar in 1946. Thereafter the legislative segment being entitled as Erasama legislative assembly started functioning from 1952; and it continued through the decades till the year 2009. The Erasama legislative segment has been changed & divided into two segments namely Paradip legislative segment & Balikuda-Erasama legislative segment as per the decision of the govt. of India relating to the re-organization of the constituencies in 2009. In consequence, several villages or panchayats are transferred from one to the other as a matter of necessity to be incorporated due to the requirement of the strength of the population for a particular legislative segment.

**The creation of the State of Odisha on the basis of Odia speaking tracts.**

The creation of the State on the basis of Odia language has its own historical significance. during the British administration, the Odia speaking tracts where scattered in the different parts of India special in West Bengal, Bihar, Madhya Pradesh (Central province ) & Madrash. It would not be wrong to say that the concept of unification of Odia speaking tracts was mooted at first in the year 1874 by the British administrator, Sir Stafford North Cote but the proposal could not be materialized due to stiff resistance of the people from Bengal & lack of co-ordinating efforts by the Odia political elites. However, genuine efforts to that effect may be traced back from the later part of the 19$^{th}$ century. At the very outset, a socio-cultural organization named as Odisha Young Men's Association (Odisha Yubak Sangha) started functioning since 1881 at Cuttack near modern Chandinichouk with a

very few limited membership of dedicated souls from Sambalpur, Singbhum and other fragmented parts of the-then country under the guidelines of Mr.Madhusudan Das (herein after called Mr. Das); he was a dedicated personality for the cause of the upliftment of the Odias & Odisha; & he was also a prominent advocate, he had settled at Cuttack town for the practice of law & came from Kolkata in 1881 after staying there for a period pretty long time of 16 years; he is said to had possessed a very unique quality of being discriminated among the Odias as the first B.A. degree holder (1870) M.A. degree holder (1873) and degree holder in law (1878) during the 19th century of Odisha. In course of time, at the initiative of Mr.Das, that association was converted into a political forum entitled as the Odia association (Utkal Sabha) in 1882; some eminent personalities, viz- Bichitrananda Das, Bhubanananda Das, Laxmidhar Mohanty and others were interested to participate in it for the cause of all round development of the- neglected Odisha. Later on, a memorandum relating to the merger of Odia speaking tracts scattered in different parts of the country, was submitted to the-then lieutenant governor, Richards Tomson, who visited Cuttack in 1885 during the month of November, on behalf of the Odisha Association at the initiative of Mr. Das; and again, in 1888 another memorandum was submitted to the Governor of Banga province, Stewart Bailey, on behalf of that Association. It seems pertinent to state that the Association had played very prominent role when the decision was taken by the British administration to introduce Hindi language in the place of Odia in the records of judicial courts and govt. offices of Sambalpur in 1895. Not only they staged protest meetings and submitted memorandum against the decision of the govt. but also Mr. Das took steps

to apprise the commissioner, Mr. Cooke regarding the justification and retention of the Odia language instead of Hindi including the demands for the merger of Odia speaking tracts. This apart, during the month of 20th June, 1895 a memorandum was sent to the-then governor general of India, Lord Elgin on behalf of Utkal Sabha against that decision. In addition, Mr. Das had been to London in 1897 for the first time to convince the Secretary, Lord Hamilton, govt. of India and submitted a printing booklet to him containing the demands of the merger of fragmented parts of Odisha speaking tracts. And also, Mr. Das had met Lord Curzon at Shimla in 1900 to apprise him regarding the proposal of merger of Odia speaking tracts from various standpoints. However, he could be able to put forth the demands of the merger before the top ranking British administrators and Governors who were impressed a great deal by his frightful arguments, to that effect. Mr. Das's relentless efforts for the cause of Odia speaking initiatives people yielded rich dividends. Due to his persistent efforts and devotional incentives, the British Govt. changed the decision and replaced Odia language in place of Hindi in Sambalpur during the reign of the-then viceroy, Lord Curzon since 1st January 1903 after the lapse of 8 years.*

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* ***Footnote:*** *He was born in 1848 on 28th April in a middle class aristocratic Khandayat family in the village, Satyabhamapur of Cuttack District. After passing the Entrance examination in 1864, he could not proceed for higher education because of poor finance condition; he served for a while as a legal assistant & also a teacher; & thereafter he had left for Bengal in pursuit of higher education. He was forced by the circumstances to be converted into Christianity & stayed there for a pretty long time; he completed his educational career from F.A. to M.A.B.L. & thus he became a 1st degree holder of Law, B.A & M.A from among the Odias in the then Odisha. And later on, he was for some time was a lawyer in the judicial courts of Bengal.*

Briefly stated, on the accession of visit of His Excellency, 7th Edward, the Lords of the feudal estates, Zamindars and several dignitaries from all over India were invited to attend the celebration at Delhi; but the invitee, Raja of Khalikot, Harihar Mardaraj Deo preferred not to go to Delhi by the advice of his well-wisher, Narasingh Das incurring expenditure to the extent of Rupees thirty thousands; and he was motivated to invest the resources for the cause of Odia speaking people in different parts of India. Meantime, Nilamani Bidyaratna, a man of repute and literature having personal differences with the King of Badamba, met the King of Khalikot to fight for the cause of Odia speaking people. In the long run, a meeting called as "Ganjam Jatiya Samiti (Sammilani)" was held in the month of April in 1902 in the royal palace of Rambha under the president-ship of Shyamsundar Rajguru who was the first B.A. degree holder of the-then Ganjam; the dignitaries from several parts of the State including Mr. Das were present in that meeting, & thus that attracted the attention of many. In that meeting after a long deliberation it was decided that Odisha Association/ Utkal Sabha and Ganjam Jatiya Sammilani (Samiti) would be integrated together to be called as 'Utkal Sammilni' & Parsuram Patra was selected as the Secretary of the Utkal Sammilani. The first session of the Utkal Sammilani was fixed to be held at Cuttack.

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**Foot Note:*** *The publication of the book named as 'Comparative Grammar of Indo-Aryan Languages' by the-then Collector, Balesore, John Beams had contributed a lot to establish the authenticity of antiquity of Odia language from time immemorial.*

The Utkal Sammilani as such came into existence on 30th-31st Dec. of 1903 and its first meeting was held on the Idga field at Cuttack under the president-ship of Ramchandra Bhanj Deo, Raja of Mayurbhanj and the discussion was aimed at the protection of Odia language, unification of Odia speaking tracts and overall development of Odias. From that time onwards, the Utkal Sammilani spearheaded the agitation vigorously in several parts of the State viz Cuttack, Puri, Baleshwar Berhampur, Paralakhemundi, Sambalpur, Chakrdharpur and Jalantar etc. covering 24 sessions from 1903-1934. In the meanwhile, the First Round Table Conference was held at London on 16th Jan. 1931 for the discussion relating to the administrative reforms of India and Krusna Chandra Gajapati Narayan Deb, the Raja of Paralakhemundi, had attended the conference on behalf of the Odisha State. Mr. Das was then seriously ill and bed-ridden.

It is noteworthy here to mention that Mr.Das was an active participant as a member of the Indian National Congress at the beginning but he went away from the Congress party centering round the issue of demand of the creation of State of Odisha on linguistic basis. He wanted this issue would be included in the agenda of demands before the British Govt. by the Indian National Congress but that was not acted upon & his proposal was turned down by the executive body of Congress party. However, contrary to expectation, Mr.Das along with stalwarts of the Utkal Sammilani did not support the protest against the Simon Commission in 1928 at the call of the Indian National Congress throughout the country; rather he planned to welcome the Commission with an ulterior motive to get the favour for the creation of the State of Odisha uniting Odia speaking tracts. He did his best leaving no stone unturned for the cause of Odias & unification of Odia speaking tracts in his life. A

representation was submitted to the Simon Commission at Patna in 1928 by an organization called as "Utkal Liberal League" at the guidance of Mr.Das relating to the creation of a province consisting of Odia speaking tracts. The Simon Commission being impressed on the delegates in response to the representation, directed for the formation of a sub-committee to find out the possibility & feasibility of a separate province of Odia speaking people. After getting a favourable viewpoint of the Sub-Committee, the Govt. of India had appointed a boundary commission of three members headed by Sir Samuel O' Donwell to examine & report on administrative & financial consequences of the creation of a separate State of Odisha. The other two members of the commission were H.R.Meheta of Bombay & T.R. Phookan from Assam; & also Maharaja of Paralakheamundi, Krushna Chandra Gajapati Narayan Dev, Sir Sachidananda Sinha & Narsimha Raju were associate members to protect the interest of Odias, Biharis & Telugus respectively. B.C.Mukharjee, ICS was the secretary & R.D. Balvally was the financial advisor of the commission. The boundary commission submitted its reports in the early January 1932. Though at the beginning, several sections of the people in Odisha were not very happy on the findings of the report of the committee & a strong resentment grew among the people against the report; but ultimately that was settled up with a very limited modifications by the efforts of Raja of Paralakhemundi. It is not out of context to point out lines regarding the crucial rather pivotal role played by Mr.Das for the formation a new State of Odisha. Certainly, the fate of creation of a State on linguistic basis would have been otherwise had there been no submission of a memorandum to the Simon Commission in an appropriate time at Patna by the delegates sent by Mr. Das. It needs here to be stated that in spite of his differences with the Congress party,

Mahatma Gandhi had high appreciation for his patriotism & love for his dedication. He preferred to stay with him for three days at Cuttack during his politacal programme to Odisha in 1925 as a personal guest of Mr. Das with a view to visit the Utkal Tannery, the unique shoe industry in India. He wrote a letter to Mr.Das in that context in 1925 on Aug-12.

Under the circumstances as per the findings of the Odonwell committee and subsequent decision of the joint parliamentary committee, new State of Odisha was formed on the basis of Odia speaking tracts after acceptance of the bill for the constitution of the Odisha in the British parliament on 1st Jan. 1936. Accordingly, the notification of the govt. of India Order was published in both Britain & India to that effect. The new province was given an independent administrative status under the Govt. of India Act. 1935. The province of Odisha was constituted for the first time in the country on linguistic basis consisting of six districts, viz Cuttack, Puri, Balesore, Sambalpur, Ganjam & Koraput. Thus, the State of Odisha was created constitutionally but all the 26 feudatory estates were kept outside of it at the beginning. It is a matter of regret to note that large number of tracts of Odia speaking people was left out of its orbit in spite of being genuine Odia speaking settlements possessing cultural traits and heritage in all respects akin to the people of Odisha in the newly created province. The extension of the newly created State was calculated to be 32,695sqmiles containing total population of 81,74,000. As ill-luck would have it, Mr. Das breathed his last at the age of 86 on 4th Feb. in 1934 prior to creation of the State on 1st April 1936. Though he was not alive at the time of creation of State on the basis of Odia language but he would be remembered for his outstanding contribution for the formation of the State by the people of Odisha for all ages to come. And further, it is undeniably

true to state that apart from the roles of prominent political elites, educationists, social activist & thinkers for the unification of Odia speaking tracts, the patronage & contribution of the several feudal lords of estates (Rajas of Gadajats) are also equally significant & noteworthy for the newly created state of Odisha.

**Administration of the new province of Odisha, politics & political parties**

The celebration of new Odisha Province was held in the hall of the Ravenshaw college; Sir John Austin Habaac became the first Governor of Odisha and also he was the administrator of the State till the end of March, 1937 with a nominated body of twenty advisors who were recognized as the political elites. According to the administrative decision of the Governor, the election was held to the legislative assembly from 18$^{th}$ to 30$^{th}$ January in 1937 for the first time and the assembly was constituted having all together 60 members out of which 56 elected representatives and four nominated members from the scheduled caste, women, Muslims and Christians. The Govt. could not be formed by the Congress party despite having majority of 36 members due to differences between the British administration and the Congress Party leadership. But the govt. was formed for the first time under the King of Paralakhemundi, Krushna Chandra Gajapati Narayan Debas the Prime Minister with two associate ministers on 1$^{st}$ April 1937. After a short duration that ministry resigned, and the new cabinet of ministers was formed under the leadership of Biswanath Dash on 26$^{th}$-27$^{th}$ July of 1937 soon after the conflict between the Congress Party and British Govt. was mutually settled up. Thus that was the position relating to the 1$^{st}$ Governor, 1$^{st}$ legislative assembly and 1$^{st}$ Ministry of the specially created Odisha Province in 1936.

However, the Congress govt. under the leadership of Biswanath Dash tendered their resignation on 4th Nov. 1939 centering round the issue of the participation of India in the Second World War by the British govt. without the consent of the Congress leadership. Since then the State of Odisha was kept under the administration of the Governor till 28th Nov. 1941 as per the govt. of India Act. 1935. That was the first Governor rule in Odisha under John Austin Hubback who left Odisha staying here for a period of 4years on 1st April 1941. He was succeeded by Sir William Harthern Lewis as the governor of Odisha.

Meanwhile, a govt of non-Congress parties was formed by the united front, consisting of National party, Swadhin Party, United Party and Muslim Party including other independent members. But strength of the membership was less than requirement to form the govt.; the hanging govt. was formed under the leadership of Krushna Ch. Gajapati Narayan Dev with two associate ministers on 28th Nov. 1941. In view of several conflicts and contradictions within the govt., Krusna Chandra Gajapati Deo resigned from the ministry on 29th June 1944. Thus, again the State administration was kept under the rule of governor, Sir H. Lewis and that continued from 29th June 1944 to 22nd April 1946.

As per the decision of the govt. of India, the second general election was declared to be held between 4th to 9th April, 1946. The election for the State legislative council was held from the 4th to 9th April and the Congress Party won 47 seats out of 60 seats. The congress party won 36 seats being uncontested and 11seats on contest. Because of the landslide victory of the Congress Party, the govt. was formed under the leadership of Dr. Harekrushna (here in after call Dr.H.K. Mahatab) Mahatab as Prime Minister on 23rd April 1946, and most influential leaders of the

Congress Party namely Nabakrushna Choudhury (here in after call N.K. Choudhury) Pandit Lingaraj Mishra, Nityananda Kanungo and Radhamohan Biswasroy were included in the cabinet.

At the beginning of his administration, Dr. H. K. Mahatab faced formidable challenge from all the feudatory estates. Generally, the tenants of the estates were brutally oppressed and exploited at large, and specially the tenants of the estate, Nilagiri were in the grip of reign of terror. Due to successful retaliative measures, they were suppressed and the entire estate of Nilagiri came under the control of the State govt. Through initiative and tactical deals of Dr. H. K. Mahatab with active support of the-then Dy. Prime Minister-cum-Home Minister, Sardar Ballhav Bhai Patel, the merger of 25 estates could be done at first with the state administration except estate Mayurbhanj despite resistance and unwillingness of the several kings of the estates (Gadajats). Due to firm and determined action of Mr. Patel, the entire episode of merger of 25 estates could be possible. However during the same year the estate Mayurbhanj was taken up by the Govt. of India on 01.01.1947 and it was merged with govt. of Odisha. Dr. Mahatab's relentless efforts will be remembered in the pages of history for his stupendous achievement. In consequence, the tenants of several estates heaved a sigh of relief from the centuries old tyranny. Because of the merger of estates, instead of 60 seats, 31 nominated members from all the feudatory estates were added to the legislative assembly and as a result of which number of membership to the legislative assembly increased up to 91. Notification of the merger of the estates was published on 27.07.1949. In consequence, the administrative change came into being with the merger of native estates on 1st Aug. 1949 under the State Merger (Governor's provinces) Order 1949; thus instead of six,

the territorial map was redrawn with thirteen districts, viz. Balangir, Balesore, Boudha-Kandhamal, Cuttack, Dhenkanal, Ganjam, Kalahandi, Keonjhor, Koraput, Maurbhanj, Puri, Sambalpur, & Sundargarh and further, seventeen new districts were created for decentralisation of district administrations on 1st April, 1993 during the chief minister-ship of Biju Pattanaik (1990-1995) & the names of the new districts may be mentioned as follows; Anugul, Bargarh, Bhadrak, Deogarh, Gajapati, Jagatsinghpur, Jaipur, Jharsguda, Kendraparha, Khurda, Malakanagiri, Nawarangpur, Nuagarh, Fulabani, Rayagada, Sonpur & Nuapada; the detailed informative account relating to district of Jagatsinghpur is mentioned in the appendix.

In the meanwhile, N.K. Choudhury resigned from the Ministry on 23rd April 1948. The governor of Odisha K.N. Katju left Odisha on 20th Jan.1945 and he was succeeded by A. Asaf Ali as the governor of Odisha. During that period, Dr. H. K. Mahatab was asked by the Congress leadership to join the central Cabinet as the Minister of Industry and commerce. Expectedly, the ministry was in a very disturbed condition. At the request of the Prime Minister Pandit Nehru, N. K. Choudhury accepted Chief Ministership despite his unwillingness. He joined as Chief Minister of Odisha on 12.05.1950 and he was elected from the east Bhadrak legislative segment against the vacancy of Dr. H. K. Mahatab. The political structure of the State since independence till the present decades has been very briefly outlined to acquaint the readers the role of political personalities & parties at a glance in the appendix.

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**Foot note: The term Prime Minister' was used for the head of the province in India during the British regime but the term Chief Minister became prevalent after independence*

**Legislative assembly in post independent period.**

The constitution of India came into force on 26th Jan. 1950. By that time, all the adults at the age of 21 & above were entitled to be electorates as per the govt. decision to exercise their franchise instead of limited franchise in which only people were entitled to cast vote on basis of Choukidary tax in 1937 and 1946. The election was held from 20th Dec.1951 up to 24 Jan.1952 within a long period of 36 days. It was the first constitutional general election in the Odisha. Gourisyam Nayak was elected to the Erasama legislative assembly. The Congress won 67 seats being single majority out of 140seats in the assembly and Naba Krusna Choudhury was elected as the Chief Minister on 20th Feb.1952.

It needs here to be stated that the administrative units containing Kujang, Paradip and Erasama were recognized as the Erasama legislative assembly during the election 1951-52 and Gourishyam Nayak from Erasama was elected to be the member of the Erasama legislative assembly. From that time onwards, the Erasama legislative assembly continued to be in existence till the year 2009 and since then it was bifurcated into two segments, viz. Paradip & Balikuda-Esarsama.

It seems necessary for the clarification of the certain terms such as 'Kujang', 'Anantapur', 'Paradip' and 'Erasama' as those are likely to imply confusion and

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* ***Foot note:*** *It seems necessary here to point out that during the prime Minister-ship of Rajib Gandhi, the prescribed adult age for casting vote was reduced to 18 instated of 21 as per the amendment of People Representatives Act. prior to the general election of 9th parliamentary election (Lok Sabha).*

misinterpretations in the particular context of analysis. The term Kujang is a historic name related to the ancient fort of Gadakujang. But, in fact, Kujang as a settlement or village, at present, does not exist anywhere or at any place except being used as an amorphous term widely used in the records of the govt. and locality as a matter of reference and address among the public at large. Certainly, it is borrowed and publicised pertaining to the ancient fort, Gadakujang which has been converted into a gram-panchayat under the Erasama block. The term Kujang was generally known during the ancient days in the historical context relating to the ancient Sendha dynasty; in the present century it has lost its traditional value except its existence in the current vocabulary and govt. records as well, as a place of reference and address indicating urban market centre called as Kujang. Likewise the term, 'Anantapur' prevalent in the vocabulary during the estate rule in Kujang is no longer in existence today. It is completely forgotten in the memory of the public as the place for reference; of course, it is uttered, at times, among very limited individuals of older generation. Anantapur was a tiny urban market centre meant for meeting the needs of the official establishment of the headquarters of the Bengal Zamindar for a period of about 84 years. The term 'Paradip' bears the historical significance as the capital and residential headquarters of the Kings of Sendha dynasty since thirties of the 18th century. At present, it retains its tradition in a vestigial form though the ancient fort Paradipgarh has been converted into Paradipgarh Panchayat. The term Erasama refers to an ancient village but in course of time, it has been converted into a panchayat including some adjacent villages. The official establishment, headquarters of Tahasil and block are located at Erasama and usually in the local vocabulary the

entire zone is named after Erasama as the term of reference and address. The legislative segment which contains Kujang, Paradip and Erasama had been officially recognized as the Erasama legislative assembly since 1952; but in the present decade it has been disintegrated & bifurcated into two segments viz Balikuda- Ersama & Paradip legislative segments pertaining to the re-organization of constituencies by the govt. of India in 2009.

**Elected representatives to the legislative assembly (Erasama & Paradip) and the parliamentary constituency of Jagatsinghpur.**

To state in retrospect, the Paradip legislative segment carries certain importance at the state level in a variety of contexts. It attracts the attention of many from all walks of life partly because of its regional & ancient historical tradition & partly because for the growth of the industrial complex due to the establishment of the Port at Paradip since 1962. The growth of industries in & around Paradip has added a new dimension to the legislative segment though not in form but in sense. The legislative constituency of Paradip has its own historical growth having the veteran political leaders who are known for their individual contribution to the politics & development of the State of Odisha. It may be stated here that Congress party had been very active & played a dominant role since beginning of the creation of the State of Odisha through the decades but the other rival political party, the communist party came into the fore of the assembly in 1957 when Lokanath Choudhury won the seat defeating Congress candidate; but, in fact, the communist Party started functioning, more or less throughout Kujang & Erasama from the beginning of the independence in 1947.

The two veteran political leaders of the constituency, Narayan Birabar Samant & Lokanth Choudhury belonged to two different places; while Lokanth Choudhry was the man of the soil of the locality of Taladanda under Kujang block, Narayan Birabar Samant had come from the village Indupur of Kendrapara & became a permanent resident of Paradip. He could be able to establish his leadership by the virtue of his political merit after joining freedom struggle at the very early stage of his life at the age of 20. And further, after the marriage with Ratnamali Jema, the daughter of royal family of Sendha King, his political leadership took a radical turn because of his induction to the royal family. The senior most leader, Narayan Birabar Samant was elected as a member to the Bihar- Odisha Council in 1927 & also he was elected to the first legislative assembly from the East Cuttack sadar in 1946 after the creation of the separate State of Odisha in 1936. This apart he was elected to the Odisha legislative assembly from Erasama constituency in 1971 on behalf of the Utkal Congress, a regional political outfit established under the patronage of Biju Pattanaik. He was elected as the Dy. Speaker in the assembly in 1971.

The role of the veteran leader, Lokanath Choudhury is equally important like his predecessor. His dynamic leader-ship to the leftist movement of the communist party is very illuminating. His leader-ship was not confined to the Erasama Legislative assembly, & he was acknowledged as a leader of the State of Odisha. He was elected twice to the Jagatsinghpur Parliament constituency in 1989 & 1992. His dominant role in State politics was well established & he was invited to participate in the discussion along with other members of the parliament to the United Nation of the World by the govt. of India. He was secretary of the communist party of

Odisha for a long time. His dedication & sacrifice to the growth of the communist party of Odisha is well indicated for his donation of the land & building at Bhubaneswar to the communist party office. His popularity in the legislative segment of the Erasama is well exhibited in his winning three times to the legislative assembly defeating his potential rival candidate of the Congress party in power.

The political role of Ratnamali Jema, daughter of the King of Jagadish Sendha of Sendha dynasty of Kujang in the State politics has its own importance. She will be remembered in the history of the Paradip Port as she was the member of the legislative assembly of Erasama during the period when the foundation stone for the Port was laid by Prime Minister of India; because of her husband, N. B. Samant she could be able to contribute a lot for the people of Kujang & Erasama; her overall influence on the people was vindicated as she was the legal heir the royal family of the Sendha dynasty of Kujang.

Both Bijaya Nauyak & Krusna Chandra Swain belong to Erasama block & were elected to the Erasama legislative assembly in the year 1985& 1995 respectively from the Congress party. They were very much committed to the leadership of the congress at the State & very successfully completed their terms.

The political role of Dr. Damodar Rout seems to have been very prominent. His leader-ship in the legislative constituency has superseded all of his predecessors as the member of the legislative assembly. Because of his continuity as a MLA for a very long period of about 40 years, he is not only well acquainted with the problems of all round development of the constituency but also his contribution to the State politics draws attention of many across the State. During his long standing career as the

minister holding different portfolios, he is very well known in the national politics. His contribution to the Panchaytiraj administration had been highly appreciated by the govt. of India; & the govt. of Odisha was rewarded to that context.

He started his political career being inspired & influenced by Biju Pattanaik while he was govt. servant as an officer of the veterinary department. Soon after his induction to the politics, he got the chance of contesting the election for the membership to the legislative assembly of Erasama & he won the seat in the election in 1977. He has the longest political career as a member of the legislative segment of Erasma & Paradip; in addition, he has been successfully continuing as member of the cabinet Minister holding different portfolios throughout his legislative career. And he is devotionally interested for maintaining the legacy of Biju Pattanaik as far as possible throughout his life.

Lokanath Choudhury was not only the elected representative of the Communist Party of to the Erasama legislative assembly for a period of three terms, 1957, 1967 & 1974 but also he was elected twice from the Jagatsinghpur parliamentary constituency in 1989 & 1992 respectively. Besides, Bibhu Prasad Tarai (the son of Dinabandhu Tarai who was the close associate of Lokanath Choudhury) of Mangarajpur village under Kujang block had won the election in 2009 as a member of Jagatsinghpur parliamentary constituency from the communist party; of course, the election was fought with the electoral understanding between BJD & communist party against the Congress party. And again, Dr, Kulamani Samal has been elected as the member of the parliamentary constituency of Jagatsinghpur in 2014 from the Biju Janata Dal. Interestingly enough, both of them belong to the

village Mangarajpur & they are in the kin group as cognates; and Dr. Samal happens to be his maternal uncle. Thus the political party relationship between the two, though significantly different, has its own corresponding impacts on channels of kinship & caste of fishermen (Kaibarta) as the case may be.

The description noted below in tabular form indicates the names of the elected representatives of the legislative segments, East Cuttack Sadar, Erasama, Paradip, and Balikuda-Erasama from 1936 to 2014.

| Sl. No. | Names of elected representatives. | EastCuttack Sadar/Erasama/ Paradip/ Balikuda -Erasama | Particular year of election to the legislative assembly | Political party |
|---|---|---|---|---|
| 1 | Nabakrushna Choudhury | East Cuttack sadar. | 1937 | Congress |
| 2 | Narayn Birabar Samant* | East Cuttack sadar | 1946 | Congress |
| 3 | Gourisyam Nayak | Erasama | 1952 | Congress |
| 4 | Lokanath Choudhury | Erasama | 1957 | Communist |
| 5 | Ratnamali Jema | Erasama | 1961 | Congress |
| 6 | Lokanath Choudhury | Erasama | 1967 | Communist |
| 7 | Narayan Birabar Samant | Erasama | 1971 | Utkal Congress |
| 8 | Lokanath Choudhury | Erasama | 1974 | Communist |
| 9 | Dr. Damodar Rout | Erasama | 1977 | Janata |
| 10 | Dr. Damodar Rout | Erasama | 1980 | Janata (S) |
| 11 | Krushna Ch.Swain | Erasama | 1985 | Congress |
| 12 | Dr. Damodar Rout | Erasama | 1990 | Janata |
| 13 | Bijaya Nayak | Erasama | 1995 | Congress |
| 14 | Dr. Damodar Rout | Erasama | 2000 | Biju Janata Dal |
| 15 | Dr. Damodar Rout | Erasama | 2004 | Biju Janata Dal |
| 16 | Dr. Damodar Rout | Paradip | 2009 | Biju Janata Dal |
| 17 | Prasant Kumar Muduli | Balikuda-Erasama | 2009 | Biju Janata Dal |
| 18 | Dr. Damodar Rout | Paradip | 2014 | Biju Janata Dal |
| 19 | Prasant Kumar Muduli | Balikuda-Erasama | 2014 | Biju Janata Dal |

*Foot note: He was elected to the legislative assembly in 1949 in the place of Sarang Dhar Das who reigned from the assembly due to some undefined reasons. N.B.Samant defeated his rival contestant, Nisamani Khuntia from the socialist party.*

**The Change of name of the State from 'Orissa' to 'Odisha'.**

It seems noteworthy to mention here that though the idea for the change of name of the State of Orissa to certain other terms like Odisha or Utkal etc. was mooted among the elites, thinkers and political leaders across the State since the last decades, it could not be materialised through appropriate procedures as per the provision of the constitution. But, the matter of the change of name of the State of Orissa was taken up by the govt. headed by the Chief Minister, Naveen Pattanaik since 2008 and ultimately, it could be possible due to his special initiative. The term "Orissa" has been changed to be called as "Odisha" as per the gazette notification by the govt. of India on 1st Nov. 2011 and accordingly, the name 'Odisha' has been properly used since then throughout the State . It has been constitutionally valid because of its acceptance in the parliament; and approval by the President of India.

It may be stated that the proposal for the change of name of "Orissa" to "Odisha" was accepted on 9th June 2008 in the cabinet meeting of the govt. of Odisha and subsequently, that proposal was unanimously accepted in the legislative assembly on 8th Aug. 2008. Thereafter that was sent to the central govt. and was approved in the month of Sept. 2009. Though the bill relating to the change of name was sent to the budget session of the parliament (Lok Sabha), it could not be accepted due to lack of certain clarifications. But in 2010, the bill was submitted to the winter session of the parliament (Lok Sabha) by the home minister, and it was accepted without any objection. Then the bill was accepted in the Rajya Sabha on 24th March, 2011 to change the name from 'Orissa' to 'Odisha' and the

amendment was given effect to in the constitution to rename Oriya language as Odia; later on, it was approved by the President of India to be converted into law. The people of Odisha were very happy and delighted for the achievement of the govt. The Chief Minister declared special holiday on 5th Nov. 2011 for rejoicing and celebration for the eventful day.

The decision for the change of name of the State by the govt. of Odisha is nothing very new; the practice is in vogue since decades relating to several States of India for the change of name of their respective provinces or States. Generally speaking, the interest for the change of name by any State/province of India is primarily oriented to rediscover and revive glorious tradition of the particular ancient country in comparison to the present either for the distinctive identification in Indian in terms of the language and culture owing to ethnocentric outlook, or at times, it is interpreted as mistaken titles arbitrarily attributed to the names of the ancient countries by colonial rulers. (Apendix)

It is not out of place to outline the meanings of certain terms viz. Odra, Odradesh, Orissa or Odisha, Utkal and Kalinga which are used as synonymously in historical literature through the centuries; and the term Kalinga is interpreted to be older than that of Utkal. During the period of 'Ganga dynasty', the term Utkal is frequently used to signify the country of Odisha in various contexts; but all the synonymous terms have lost traditional importance in the present context except the constitutional valid term, 'Odisha' to be used for the province/State of Odisha. Precisely speaking, the existence or continuity of the name of a country varies through the ages pertaining to the approval and decision of the authority of a Kingdom,

empire dynasty and the modern State as the case may be relating to particular time span and space. To speak in other words, the change is inherent and inevitable in any socio-political structure and that becomes possible under the compulsive circumstances enforced by the people's will. But, in practice, both the ancient and new names and titles continue to exist in the society in the sense that one name is preferred against the other due to the legal sanction of the State; at times, the ancient name finds expression in history, literature and culture of the State as a matter of anachronism. That has exactly happened pertaining to the names of Odisha, as Odra, Odradesh, Odra Rastra, Utkal and Kalinga in the terms of antiquity (Appendix-)

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# CHAPTER 7

## ANCIENT TEMPLES, DEITIES AND SHRINES

**Ancient Temples, Deities and Shrines.**

The existence of ancient temples, deities and shrines in different parts of the traditional kingdom of Kujang bears an eloquent testimony to the cultural tradition and civilization flourished at the sea coast. The descriptions of the following deities and temples are quite reflective enough to visualize the religious attainment and the worldview of the people in and around Kujang (Paradip).

It needs here to be mentioned that the temples of two deities namely, Ramachandi and Panchabarahi are located in the villages of Ramanagar and Satabhaya respectively under the district of Kendrapara. To speak in historical perspectives, the king of Romitagarh was defeated and killed by the king of Kujang, and, as a result, goddess Ramachandi, which was being worshiped as the supreme deity of the kingdoms of Romitagara, became the supreme deity of the Sendha dynasty. But, the goddess Panchabarahi, the supreme deity of Kaladipgarh, had been worshipped by the King of Kanika for a long time because the king of Kaladipgarh was defeated by the joint venture of the kings of Kujang and Kanika. Through the mutual understanding between them, the king of Kanika got the

possession of the northern part of the kingdom (Kaladipgarh) lying by the side of the river Tantiapal; the southern part was allotted to the king of Kujang. Thus, the village Satabhaya where the deity Panchabarahi was worshipped came under the king of Kanika. To state the facts, both in retrospect and prospect, in the historical terms, the Kaladipgarh was one of the eight kingdoms of ancient period. In course of time, the kings of different garhs were defeated by the kings of Kujang and their territories were annexed to the unified kingdom of Kujang. Both the countries of Kaladipgarh and Kujang having similar socio-economic structure were contemporaneous in the historical contexts. Judged from the above standpoints, the descriptive account of the deity, Panchabarahi at Satabhaya has been outlined in this chapter to visualize the cultural tradition of the coastal kingdom.

**The lord Lokannath: the ancient deity of the Paradipgara**

***The location & worship of the deity, Lokannath.***

The temple of Lord Lokanath is situated in the village Paradipgarh; and it is very adjacent to the palace of the kingdom of Kujang. A tidal river which was flowing at the western side of the temple in the past is defunct at present; it has been converted into a small channel being covered with sand and earth. The oldest temple in which the idol of Lokanath is installed remains intact without being damaged, and another outer structure of the temple has been extended in front of the temple gate. Traditionally, the entire maintenance of the deity was under the patronage of the royal family of Paradip. But during the recent decades, a board of trustees has been registered through the initiative of Ratnamali Jema and N.B. Samanta for the smooth management of the worship and ritual

functions of the deity with the co-operation of the people of the locality. Very recently, in 2001, the boundary wall of the temple premises has been built by the Archaeological department, and a rest shed for the pilgrims and a sweet stall are also built by Bani Samant, the daughter of Ratnamali Jema. Generally, the people from the surrounding villages and urban centres of Paradip Port congregate there to offer 'Puja' to the deity almost daily, and the Lord Lokanath is held high in great importance among the public irrespective of religious creeds. But the devotees are still in the state of utter confusion as to whether they are worshipping the Lord Bishnu, Lord Shiva or Lord Buddha in the temple of Lokanath.

***The Lord Lokannath : The enigmatic trinity of the lord Bishnu, Shiva & Budha or the lord Abalokiteswar.***

The idol of Lord Lokanath is engraved over a piece of stone having four hands; and its head is covered with 'Jata' (long hair of the head converted into knots of countless thick structures without being cut and combed), and over it, an elongated structure of triangular shape is erected and a miniature size of an image of Buddha is carved out on the middle part of it, and that seems to be in sitting posture in meditation. Besides, small sizes of five replicas of Lokanath are installed into the inner walls of the precinct of the temple. Thus, in brief, the image of Lokanath presents a very complex structure; both the deities of Bishnu and Shiva are integrated into the main Buddhist idol of Lokanath. In addition, the traditional symbols of Shiva are well marked on its two upper hands, and the stony beads of 'Rudrakshaya' are also spotted on the right side of the body of the image manifesting the symbols of Lord Shiva. Hence, the image of Lokanath represents the integrated features of both Hari (Bishnu) and Hara (Shiva) and each of them embodies in the image

of Buddha. To speak in otherwords, Lord Lokanath appears to be a single entity despite its variegated combination of the parts of the other deities within it. The Lord is worshipped by a Brahmin priest who chants the Vedic hymns (Mantras) meant for Bishnu not for Shiva; the leaves of 'Tulsi' plants are exclusively offered to the deity in all sorts of rituals but not the leaves of 'Bel' tree, which are customarily prescribed for the offerings to the deity, Shiva.

Furthermore, elaborately stated, the composite structure of the deity, Lord Lokanath is installed on a piece of designed stone resembling like the petals of flowers and over it, the spotted skin of tiger with its head is very much visible. And further, just under the foot of the right leg, the structure of the head of a man being cut is placed. Surprisingly enough, an image of a saint (man) without head in a posture of meditation has been installed on the outer wall of the temple, and this figure is very close to the pillar of Lord Garuda (a traditional divine carrier of Lord Bishnu) is erected at a distance of a few feet in front of the main deity Lord Lokanath. This mysterious symbolic representation of head under the feet of deity and headless body installed on the wall adjacent to the pillar of Garuda are yet to be conceptualized in the domain of religious cults in Orissa. Certainly, this kind of sculpture of the bygone days and the temples raise questions for ascertaining the missing links in the streams of religious thoughts along the coast. The upper right hand palm is fitted with Japamali (rosary) and a Jar and beads of "Rudrakshya" are tied on the wrist and arm and some beads are spotted on one side of the body. The lower right hand is kept at rest. The upper palm of the left-hand is stuck with lotus that appears like a wheel (Chakra), and the lower left-hand is kept on the knee. And again, on the forehead, the traditional Vedic sacred letter, "om" with a half-moon symbol is engraved,

and this again is encircled with the symbols like serpents. In addition, just below the figure of the Buddha and a little above the sacred letter from the forehead, a figurine of female deity is designed; and it is no other than the goddess Ganga which is a traditional symbolic identification of Lord Shiva. Undoubtedly, the skin of tiger with its face, a jar kept on the right-hand and the beads of "Rudrakshaya" on the right side of the idol and the mark of the vedic symbol of the letter "om" encircled by the features of the serpents and the symbol of goddess Ganga clearly expose the symbolic features of Lord Shiva. Besides, the four-hands out of which one with lotus and wheel, structure of the pillar of deity Garuda erected in front of the temple, offerings of the leaves of the Tulsi plants and the vedic ritual verses of Lord Bishnu chanted by the Brahmin priest at the time of worship are indicatives of the symbolic structure of Lord Bishnu, though both the deities are integrated into one idol manifesting the facial expression engrossed in meditation of the Lord Buddha. Thus, the structure of the deity Lord Lokanath represents the amalgamation of three cults - Buddhism, Shaivaism and Baishnavism in one entity.

**The temple of Lord Lokannath (Paradip): The unique temple with architectural style related to Buddhist thought.**

The period of construction of the temple is not mentioned in the pages of the ancient history. But the approximate time of the erection of the temple is assessed very recently to be 10$^{th}$ century A.D. Apart from the deities, the temple is of unique architectural design resembling like a Buddhist pagoda manifesting an outward appearance of a standing elephant having its long tail on its back and the trunk befitting to its face. The idol and other deities are worshipped inside the body of the

elephant and the doors are fitted at the gate between the fore legs of the elephant. This kind of temple is nowhere seen in the entire state of Odisha or in any other parts of India. It still remains in mystery to ascertain who built the temple and how it could be possible in the remote part of the 10th century. The proverbial association of Lord Buddha with the elephant is described in Buddhist jataka story. Buddha once upon a time was incarnated into an elephant and helped a poor man who could be able to earn his livelihood after cutting pieces of tusk in different phases; in commemoration of that event, the figure of an elephant (or parts thereof) is seen to have been associated with the worship of Lord Buddha some way or other either in engraved structure of stone or Buddhist stupas (Pagoda) or temples. This type of structure is manifested in countless ways particularly in Burma (old Brahmadesh) and other parts of the world. The structure of the temple (Lord Lokanath) built in like an elephant clearly denotes the prevalent of Buddhism around Paradip in the ancient era.

**Lord Lokanath: An analysis in historical perspective.**

Whatever the case may be, the idol of Lokanath must be or is an image of Lord Buddha. Paradipgarh is not far away from the ancient monasteries of Lalitgiri and Udayagiri of undivided Cuttack district. The idol might have been brought and kept in the temple during the reign of medieval Hindu kings who were partons of Buddhism. It is worth mentioning in this context that somewhat similar structure of a Buddhist image of 4 feet height including half a dozen of small images were discovered from Udayagiri by John Beams while he was a commissioner of Cuttack during British rule in 1877, and also those were brought back to Cuttack by him, and were placed in his garden at Chauliaganja by the side of the

canal. This undoubtedly confirms the hypothesis that the idol of Lord Lokanath must have been procured from the Udayagiri during the 10th century A. D. by some kings patronizing Buddhism. In addition, the Udayagiri has been considered since very ancient times as the Buddhist centre for culture and learning ever since 7th century. During 7th century Chinese traveller, Hiuen-Tsang was said to have visited the said place and was accorded warm welcome by the devotees of Lord Buddha and Buddha Sramanas. According to the experts, Hindu kings might have installed the Buddha in the temple to save the deity from the vandalism during the Moughls. The blending of engraved features of Lord Buddha and Lord Vishnu indicates the juxtaposition of two religious cults existing among the people around Paradip. The discussion with the élites of older generation and the priests reveals that the temple had been built by the kings of Keshari dynasty (Jajpur) and the name of the king Sri Satyabrata Keshari was often quoated by them in that respect. However, it indicates the existence of Hinduism and Buddhism especially during the period of decline of Buddhism and revival of Hinduism. The placement of the figure of Buddha at the topmost part of the head of the image, Lokanath, which has got striking similarity with that of an image identified in the external wall of the temple of Lord Pareswar, clearly presupposes the viewpoint that Hindu kings were tolerant of Buddhism, though not in sense, but in form, under certain compulsive circumstances of the-then condition of the country. Thus, it would not be wrong to conclude that the temple and the deity therein were established at Paradipgarh in a particular period of history when both Buddhism and Hinduism were co-existing peacefully after the degeneration of Buddhism. Certainly, this is the indicative of amalgamation of two religious traditions prevalent in between eight to tenth centuries.

It seems pertinent to state here that somewhat similar (if not identical) type of Buddhist idol is worshipped in a temple at Baneswarnasi of Narsinghpur of Cuttack district. The idol of Buddha that appears like an image of Lord Vishnu fitted with four hands is worshipped with associated Hindu deities of Barun, Indra, and Ishan. All these were discovered from the excavation conducted in the near-by hill in 1942. But the Buddhist image has been shifted to the state museum since long. Furthermore, it may be cited as a reference that the idols of Buddha numbering more than twelve are worshipped within the precinct of the temple of Lord Jagannath at Keredagada under Rajanagar Tehsil located at about 45 kms. away from the headquarters of the Kendrapara district. During the Bhaumakar dynasty, the local rulers and Zamindars had retrieved Buddhist sculptures and the deities. In course of time, the temples were converted to the worship of Hindu deities including the worship of the idols of Buddha. At present, the temple of Jagannath has been taken up for preservation under Central govt. from the 11th Finance Commission. The images of various deities are placed at the walls of the temple. And also an image of Buddha is fitted with the outside wall of the gate of entry towards left. The temple is built in the structural design bearing similarity with the style of buildings of the 12th century. Nothing can be told regarding the time of construction of this temple. But certain references are made in the history of the Kanika Estate which was ruled by the kings of Bhanja dynasty of Mayurbhanja, and the Keradagarh was the capital of it for some time; and this was established by the king, Dibyasingh Bhanja during 15th century A. D.. Later on, the two other temples were constructed by his descendants and the front temple was built by the king Padmanav Bhanja in 1885. Contrary to

tradition, only one idol of Lord Jagannath is worshipped here. What matters much in the present context is not the kind of the construction of temple or its architectural style but the worship of the idols of Buddha wittingly or unwittingly by the people, at large, along with the Hindu deities. It may be concluded that Lord Buddha was worshipped in Hindu temples in the past at a particular period of history, and later on, the images of Buddha were restructured and designed in the form of Lord Vishnu. This might have happened after the decline of Buddhism.

It seems relevant to mention here that the name Lord Lokanath which is akin to the names of Lord Lokeswar, Vishnu Lokeswar and Ablokiteswar is also used in contexts of the discovered images of Buddha in ancient sites. But the similar or identical image of Jatamukuta Lokeswar has been discovered very recently from Udayagiri, and has been kept in the State Museum. This image is exactly identical to that of Lord Lokanath in the temple of Paradipgarh. This clearly confirms to the fact that the idol of Lord Lokanath has been brought from Udayagiri during the 10th century A.D..

In this context, the temple of Kushaleswar (Lord Shiva) of Keonjhar district may be cited as a matter of reference. It is situated at the bank of river Kushei at a distance of 90 kms. from the headquarters of Keonjhar and about 8 kms. from the town of Anandapur. This temple is supposed to have been built during 9th century A.D.. Lord Buddha and Lord Shiva are worshipped within it. The image of deity named as Abalokiteswar is being worshipped in it since long. Surprisingly enough, an old 'Pippal' tree stands by the side of the temple. The leaves of the tree are found to be twisted like the ear of a cow and thus the symbols of Lord Buddha are manifested. To speak

in historical terms the idols of various Hindu gods and godlings were accepted to be worshipped in the temples with the images of Lord Buddha in the society. Ultimately, Hinduism became dominant trend of worship during the period of degeneration of Buddhism. This was nothing but redefining and reinterpreting the past with the present.

### The Lord Raghunath: Testimony of Muslim administration at Paradip

### Lord Raghunath: The Ancient Deity of Sendha kings.

The temple of Lord Raghunath existed for very long period in the Paradipgarh, and it was located very adjacent to the ancient palace in a dilapidated condition at the back-side of the present U.P.School of the village. Two idols of Rama and Sita made of brass were transferred to the temple of Lord Kunjabihari at GarhKujang by N. B. Samanta while the temple was on the verge of collapse, and thus the temple was without deities for some years. When the temple at GarhKujang fell down in 1949 the idols were partly damaged, and the two hands of the deities were broken. After some months, those were sent to the State museum for preservation at the initiative of Manoj Das, son-in-law of Ratnamali Jema.

### Temple of Lord Raghunath: Semblance of Evidence of the Muslim Rule.

In 1960, the temple of Lord Raghunath at Paradipgarh fell-down. Various kinds of valuable articles such as circular silver pots, gems, grains of paddy, old silver coins of ancient period, ear-rings of gold etc. were discovered from the top- most part of the temple, called as 'Dadhinauti'. But the coins of silver which are kept with care by Dr. Bani Samanta are not yet identified; details of the coins are written in Arabic or Persian scripts. Those

valuable materials of the broken temple have been donated by Ratnamali Jema to be preserved in the topmost structure 'Dadhinauti' of the temple of Lord Jagannath built recently at the Paradip Port. In brief, the coins from the old temple of Lord Raghunath certainly suggest the administration of the area by the Afagans or Muslims much prior to the establishment of Sendha dynasty at Paradip though the temple was erected by the Hindu kings. The study of the coins containing '1009 Hiziri, Murshudabad' revels the Muslim rule around the coast during the period between the $16^{th}$ & $17^{th}$ century. Besides an ȃdditional corroborative evidence to this contention is exhibited in the mosque, dating back to the year 1098 Hizri is located in the village Mulising near Kanakpur which was integrated to the western extremity of the old kingdom of Kujang in the said period. Thus it would not be wrong to conclude that the Muslim rule had prevailed in both at Paradip & Kanakpur during a particular period of history.

**Temple of Pareswar: An ancient temple of Paradipgarh**

The temple of Lord Pareswar (Shiva) is located in the village Nimidih at a distance of about two kilometers from the temple of Lord Lokanath. The temple is built in an architectural style of 11th century. It is made of stone slabs and the thickness of the wall is about four feet. The several Hindu deities such as the images of Ganesh and Parvati are fitted into the external walls of the temple. The most important is an identical image of Lord Lokanath which is installed on the western part of the outside wall of the temple. But unlike the image of the deity, Lokanath, this image is fitted to the wall in standing posture, and on its head, an image of Buddha is engraved beautifully. Obviously, this presupposes an idea of contemporaneity of period of the construction of the two temples of

Lokanath and Pareswar, and also the revival of Shaivaism (Hinduism) after the decline of Buddhism.

The structure of building, stone slabs and the materials used, architectural style are very much akin to those of the temples erected by the kings belonging to the Keshari dynasty. They have tolerated the worship of the Lord Buddha. This is clearly visible in the case of Lord Pareswar temple.

**Lord Pareswar: Testimony of Shaivaism after the Decline of Buddhism**

In this context, the temple of Lord Singhanath of Gopinathpur of Badamba (Cuttack district) may be cited as a matter of similarity and difference from the comparative viewpoints. The temple of Singhanath (Lord Shiva) is located in the middle of the river Mahanadi on a sandy flat in the hills, and this has been identified to be around 10th century A.D by the archaeological department of the government. The architectural design of the temple is, par excellence, and may be compared to the temple of Konark in that respect though it has not drawn the attention of the experts. The outer walls of the temple are studded with various types of the idols of Hindu deities such as Lord Ganesh, Bishnu, Indra, Lakshmi etc.; this apart, large number of images of Buddha are found on the walls. This is a very ancient temple, and is stated to have been built during the Keshari dynasty.

Lord Shiva has been worshipped since very ancient time. This presupposes the idea that while Shaivaism was the dominant trend in different parts of the State, Buddhism was not totally non-exitent; rather both the cults were prevalent in the society and the supremacy of one over the other was tolerated by the people. Thus, the temple of Lord Pareswar indicates that the worship of

Shiva was the dominant pattern at the sea-coast of Paradip. But the worship of Lord Buddha was existing in a vestigial form. Both the temples of Lord Lokanath and Pareswar are somewhat contemporary within a particular period. The temple of Pareswar is supposed to have been constructed much later after the construction of the temple of Lokanath. This appears to be around 11th century A.D..

The existence of Shiva temple indicates the influence of Shaivaism along the coast. Nothing is known regarding the particular king who had erected the temple. But according to a prevalent anecdote, a ship carrying cargoes from far off places was dashed in the clayey soil of the river bed, and went out of order. The merchant of the ship prayed to Lord Shiva to be freed from the unforeseen danger. After a short while, surprisingly enough, the ship was saved due to the blessings of Lord Shiva, and in consequence, the temple of Lord Pareswar was built by the merchant to commemorate the incident, and the deity, Shiva was enshrined in it. From that time onwards, Lord Shiva has been worshipped till date in the temple.

**Lord Pareswar under the management of the Harijan trust board**

It may be mentioned here that the management of the deity was smoothly maintained by the Sendha Kings. It is quite evident from the fact that one Sri Arakshita Das (1780-1837), a renowned saint of the royal family of Badakhemdi stayed for a period of twenty-two days within the temple premises, and was provided food and shelter by the Brahmin priest of the temple at the direction of the-then Sendha king. This has been narrated by the saint in his autobiography written in the poetic style. But after the downfall of the dynasty, the worship was very irregular for a long time.

During the freedom movement in response to the call of Mahatma Gandhi, for the entry of Harijans into the temples, N.B. Samanta, the-then freedom fighter had tried his best for the entry of Harijans in the temple in teeth of opposition from the upper caste elites. He succeeded in his attempt, and the temple was opened to the Harijans. Thereafter a Brahmin priest of the village of Nimidhi who was boycotted by the Brahmins because of his marriage with a Harijan woman was selected by N.B. Samanta to worship the Lord Pareswar. Previously, seven acres of land of the village Nimidhi were recorded in the name of Bhagabati Patamahadei, the wife of late Jagabandhu Sendha for the maintenance of the deity Lord Pareswar, and she was the owner of the property of the deity. Due to the initiative of N. B. Samanta, 3.5 acres of land out of 7acres were transferred by Ratnamali Jema to the Managing Trust Board called as 'Parasar Harijan Seba Sangha' formed by the Harijans of the locality in 1989 for the maintenance of the deity. Since then, the management of the deity has been controlled and regulated by the Harijans. But the temple is opened to all other castes for the worship around Paradip.

**The Temple of Lord Kunjabihari (Garhkujanga): Another Srikshetra of Lord Jagannath, Puri.**

**Lord Kunjabihari vis-à-vis Lord Jagannath**

The temple of Kunjabihari is situated at the western extremity of the village Garhkujanga on the sandy track by the side of a river. The Garhkujanga has been converted into a Grama Panchayat including some other adjacent villages; and, at present, it is under the Erasama block of the Jagatsinghpur district. The term Kunjabihari has its own significance and importance from the historical angles. The Lord Kunjabihari is a synonym of Lord

Jagannath at Puri in the sense that the divine naval part of Lord Jagannath (Navibrahma), procured by one shree Bisar Mohanty from the bank of the river Ganges, was enshrined in the temple erected by the-then king of Kujanga in 1570 at Garhkujanga, but later on, the said divine part was transferred to Puri through the initiative of the Gajapati king, Rama Chandra Dev I and subsequently, that was placed again in the body of the image of Lord Jagannath in the temple of Puri. The term "Kunjabihari" is supposed to have been derived from the word "Kujanga" because of its phonetic similarty.

The traditional temple of Lord Kunjabihari no longer exists, and it fell down in 1949. Since then the deities, Lord Jagannath, Balabhadra and Subhadra, are housed in a small building built with the broken slabs of the old temple through the leadership of N. B. Samanta by the help of the people of locality. The pillar of Lord Garuda, the divine carrier of Lord Bishnu (Jagannath) erected in front of the temple still remains intact. Just close to it, an image of the deity, Mahavir made of stone, is worshipped in a tiny temple and it is said that it is in existence from the very beginning. Besides, an old tank in rectangular size measuring about 6 acres is also located at a certain distance of a temple where the ceremony of Chandana Jatra of the deities was performed in the past.

**The warship of lord Jagannath of Puri in the temple of lord Kunjabihari.**

Tradition associates Kujanga with restoration of the worship of Lord Jagannath after the alleged destruction of the idol by Kalapahada, the iconoclast, in 156810. Kalapahada, the army General of Suleman Karrani (the Nawab of Bengal) invaded Orissa, and defeated and killed Mukund Deva, the last Independent king (1551 – 1568), in

a pitched battle at Jajpur in 1568. He destroyed countless temples and deities in different parts of Orissa. He proceeded to Puri to destroy the temple of Lord Jagannath but the deities were taken out of the temple by the priests out of apprehension of attack much prior to the arrival of the army general, and those were concealed at Parikudagarh at the coast of the Chilika lake. The irritant iconoclast destroyed some parts of the temple, and also came to know from Danpahanta Singh, the headman of the villatge Koklo in the vicinity of Khurda, about the hidden site where the idols of Lord Jagannath were kept at Parikuda. Later on he was rewarded Jagirlands by Kalapahad for disclosing the hidden place of the idols. After reaching the spot, he carried away those idols on the back of an elephant to Bengal. He burnt those idols at the bank of the river, the Ganges but he left the place before the images were completely destroyed as he fell ill suddenly. Meanwhile, one Sri Bisar Mohanty, a devotee of Lord Jagannath and Baishnavite, rescued the naval portion of the deity *Navibrahma* (the soul substance of the deity) and escaped from the clutches of the enemy. It is said that Bisar Mohanty had to spend some months is Bengal for an opportunity to return to Orissa. He used to carry "Navibrahma" inside the body of the musical instrument, 'Mrudanga' while chanting the names of Lord. Finally, he reached Kujanga in the guise of a professional musician. He handed over the "Navibrahma" to the king of Kujanga, Ananta Narendra Samanta who was thought to be most powerful to face all sorts of attack from external forces. It is understood from the ancient records that Navibrahma was hidden in a thatched house of a khandayat for some time with the knowledge of the king probably out of fear from the Nawab of Bengal. The King built the temple at Garhkujanga which was completed in

1570. The images of Lord Jagannath, Balabhadra and Subhadra were made out of 'Neem tree'; the deities were enshrined in the temple, being named as "Kunjabihari". After the lapses of some years, the Navibrahma was sent to Puri by the king of Kujanga in a ceremonial procession in 1575 at the request of Gajapati king, Rama Chandra Dev-I through his emissary, Padmanava Patnaik. The new idols were made, and Navibrahma was placed into the body of the deity pertaining to the tradition of 'Nabakalebar' at the temple of Lord Jagannath on 17th July, 1575 at Puri12. It is historically relevant to state that Puri was under the Muslim rules for a period of almost 7 years or more, i.e., from 1568 to 1575 when the car festival also discontinued primarily owing to the want of 'Navibrahma' of the deities.

**Car festival and Subhadra Kshetra**

Soon after the transfer of the divine part of the Lord Jagannath to Puri, the king of Kujanga became perturbed because of the change and loss of ritual status. According to the request of the king of Kujanga, Gajapati king of Khurda agreed and approved for the worship of the deity, Subhadra, at Garhkujanga for all time to come, and also for the car festival to be held in the prescribed manner at Garhkujanga on the following day of the festival of "Rathyatra" celebrated at Puri. In course of time, the place of worship has been recognized as "Subhadrapitha" or "Subhadrakshetra". It is believed that Lord Jagannath comes down to Garhkujanga after attending the car festival at Puri to fulfill the humble wishes of the king of Kujanga. Thus, it is usually called as "Basi Rathayatra" (Car festival-in-stale). No other relevant record or legend exists in the locality to explain the phenomenon of car festival, which is performed not on the day of Rathayatra at Puri but on the next following day at Garhkujanga except this historical anecdote.

Since then, the worship of the idols of Lord Jagannath, Balabhadra and Subhadra continues in the temple at Garhkujanga and the car festival is being observed duly on the following day of the Car Festival of Lord Jagannath at Puri. It may be mentioned here that the dimension of each of the image of Lord Jagannath, Balabhadra and Subhadra is much more bigger compared to the sizes of those idols at Puri. The height of the image of the Lord Jagannath is about 9ft. and thus, those are more in weight. The idols are not taken out of the ritual throne (Ratna Bedi or Ratna Singhasana) and the replicas of the deities are kept. The chariots are drawn in the conventional style by countless devotees. But, the ritual prominence in car festival is accorded to the deity, Subhadra instead of Lord Jagannath on that occasion. This custom is in vogue since long at Garhkujanga.

Apart from the facts mentioned above, the concept of "Subhadra-Khetra" is interpreted in some other context. Sometimes, the religious elites and preachers express their views on Garhkujanga as the holy place of Subhadra-Khetra. The biographical records of Yangula Viraswami, the chief translator of Madras High Court (1830) who visited a number of religious sites, and also Puri appear to be very illuminating. According to him, the Navibrahma of the deity, Subhadra, was not transferred to Puri, and it was kept at the disposal of a king. The worship of Subhadra was in existence there at that country since then. Hypothetically, it may be presumed that the Navibrahma of Subhadra was not transferred to the temple of Jagannath at Khurda. But this important fact is not yet analysed by the scholars of ancient history. Bisar Mohanty might have kept it with him either with or without the knowledge of the king of kujanga. This seems to be corroborated to the fact that in the description of Madalapanji, the Navibrahma

of two deities were hidden in the thatched structure and not of the third deity. Probably this might have happened out of divotion by Bisar Mohanty himself, the chief architect of the episode. However, this anecdote adds a new dimension to the history of Jagannath cult in Orissa.

**Bisar Mohanty of Kujanga : Saviour of Navibrahma of Lord Jagannath**

According to the views of certain scholars, the Navibrahma was carried by Bisar Mohanty on his head in the ceremonial procession to Khurda. Later on, the honorific title of 'Pora Nayak' was conferred on him by the king Rama Chandra Dev for his unparallel contribution to the preservation of the divine part of supreme Lord Jagannath. The concept of the title, Pora Nayak has its significance in the medieval times. Though it was a military title, it was somewhat judicial in nature in the sense that Nayakas were entrusted with some judicial powers in arbitrating disputes. The views of Dr. Parida seem relevant in that respect. He states that "it is known from the inscriptions that during the Ganga and the Gajapati rule disputes were settled by the Nayakas at the village and regional levels. Above them there were Nayakas at the district level. They were not judicial officers. Nayaka was military title, but they were entrusted with some judicial powers. In case of a dispute between persons belonging to two different regions, the Nayakas of the respective regions jointly settled the same. They were also associated with the local Vaishnava saints in the trial if the nature of the case so warranted. Their decisions were executed in the presence of the magistrates. Some of these decisions have been recorded in the contemporary inscriptions. According to an inscription of the Madhukesvara temple, a boundary dispute was settled by the Nayakas and the Vaishnava

saints in the presence of the Ganga king, Anangabhimadeva III".

Bisar Mohanty remains as a mysterious personality in history. Nobody knows from which place he came. And further, it is still difficult to comprehend that how could he reach Kujanga from Bengal and through which route either by land or sea. He was a great devotee of Lord Jagannath. It is understood that he used to go to Puri very often and he preferred to hand over the naval part to the king of Kujanga as it would have been difficult or impossible on his part to hand over it to any other King had he not belonged to Kujanga or had he not been the subject or tenant of the King of Kujanga. Certainly, it remains as a debatable topic to be ascertained by the scholars of ancient history; and their discovery may reveal an unwritten chapter of the history of Kujanga. Nothing is known regarding Bisar Mohanty's parentage and place of birth though his name has been reflected in the ancient text, Madalapanji and other historical literature. He was a devotee of Lord Jagannath and Lord Rama, and also a saint being believer in Baishnavism. He had played a very vital and cardinal role in an issue of far reaching consequences in the religious history of the temple of Lord Jagannath. It is but natural the fact that, " it appears that Jagannath was installed again in his temple after this treaty in 1589 and not in 1575 as stated in the Panji."

This apart, the destruction of the image of Lord Jagannath by Kalapahada creates a debatable question. There is no reason to believe that Kalapahada carried the idol to the bank of the river Ganges on an elephant from the coast of Chilika lake to Bengal. According to the views of some prominent historians, after the destruction of the temple and deities, Kalapahada had not gone back to

Bengal. He was forced to stay in Orissa. The conflicts and misunderstandings arose between the Nawab of Bengal and the Army General centering round the looted materials from Orissa. As a result, the Nawab lost confidence in him, and Kalapahad was apprehensive of the danger of being killed in case he proceeded to Bengal. Thus, he had preferred to live in Orissa. And again, this historical hypothesis needs to be verified on the basis of authenticity of the records and the circumstantial evidences but not on the presumption and myth. He is believed to have thrown the half-burnt idol at the sea-shore near either at Kujanga or Chilika. In this respect the views of historian, Prabhat Mukherjee seems to be very appreciable. According to him, it is not possible to believe that Kalapahada carried the heavy image up to the Ganga from the shore of the Chilika Lake. "More over .......... it appears that the image of Jagannath was taken to the sea-shore near Kujanga and burnt. Such an assumption accounts for Bisar Mohanty's presence at Kujanga". But, some conflicting historical records reveal that Bisar Mohanty procured the charred image from the Muslim, Amir who brought the same and kept it in his house. However, under the peculiar circumstances it is reasonable to believe that Bisar Mohanty, who rescued the Navibrahma by the tactical move following the iconoclast, and handed over the Navibrahma to the king of the Kujanga, must be a man of Kujanga but not from any other places of Orissa.

Sometimes, historians do not take much care in translating the facts from the ancient manuscripts and printed papers. In consequence, facts are not properly expressed; and that ends in distortion of history. A prominent historian, W. W. Hunter, has committed blunder while writing the episode of Kalapahad17. He clearly states the instant death of Kalapahad at the bank of

the river Ganges. But, the story was different in the Madalapanji. He was very much alive and returned from the place. Obviously, this is wrong interpretation of Madalapanji. The historians of younger generation are very likely to follow the English historians' writings as the Bible without verifying the veracity and authenticity of the facts in that respect. The following extracts from his writings reveal the erroneous facts: "Nor quences in the religious history of the temple of Lord Jagannath. It is but natural to believe that the historical event took place while he had been to Puri in his usual course of visit to the holy place. It is said that after carrying Navibrahma from the river bank, he took shelter for a while at the shrine of Mahavir near Garhkujanga.

**Historians differ relating to the variation of the records**

Generally, the ancient historians express divergent views regarding the exact period of certain event, nature of incident and the circumstances under which particular occurrence took place. This seems to be true in the context of restoration of the idol Lord Jagannath in the temple at Khurda or at Puri. The description of the story of Bisar Mohanty and invasion of Kalapahada and the destruction of temples and deities by him indicates differences as to the time of incidents and place of occurrence. The fact of concealing the deity at Parikuda at Chilika Lake does not appear to be true in the sense that there is no mention of the place Parikuda where Lord was secretly kept. But, instead, the place Chhapali Hatipada (an island in the Chilika lake) has been mentioned for the place of concealment of the deity. The temple was constructed at Khurda by Bira Ramachandra Dev for the restoration of the deity of Lord Jagannath. The Navibrahma from Kujanga was brought by him through the mediation

of Padmanav Pattanaik, and Bisar Mohanty accompanied him in the procession to Khurda; and the deity was again reincarnated with much pomp and show through the traditional and ritual paraphernalia contained in the scriptures and legends. This historical event took place in the year 1575 at Khurda but not at Puri. In reference to the event of worship of Lord Jagannath at Puri in 1575, it is said that, " There is no evidence to prove that Daud or Qutlu Khan allowed in July 1575, the restoration of Jagannath in his temple which was descreated by the Afghan Army less than a decade ago". "And again, it may be stated that there is nothing to suggest that Qutlu Khan allowed the worship of Jagannath in his temple. It is safer to assume, till definite evidence is available, that during the reign of Daud and Qutlu Khan Lohani. Jagannath was not worshipped in his temple at Puri". Thus it would not be wrong to conclude that the restoration of Lord Jagannath by Bira Ramachandra Dev, son of Janardan Bidyadhar was performed in the temple at Khurda and the Navibrahma was carried by Bisar Mohanty to Khurda and the honorific title was conferred on him by the king for his role in rescuing the Navibrahma of the deity of Lord Jagannath. Subsequently, after the defeat of Afghans by Moghuls Army under the leadership of Moghul commander Mansingh, restoration of deity Lord Jagannath was made in the Puri temple in the year 1589.

Briefly stated, " Orissa was ruled by the Afghans for all practical purposes from 1568-1589." It may be concluded from the study of historical records that the restoration of Lord Jagannath in the Puri temple took place as per the treaty in 1589, soon after the treaty with Wazir Isha Khan with Mansingh, Army General of Moghals. Thus, records in the Madalapanji are not sufficient enough to corroborate the historical events of the past in the correct

perspective. It is true to believe was Lord Jagannath, although hurried away helpless in a covered cart, unable to defend himself by spiritual arms. In 1558, the Musalman General tracked him to his hiding place and digging him up, carried him off on an elephant to the Ganges. There, he determined to make an end of the God of Orissa and threw him on a blazing pile of wood. In the same moment, the vaunting Musalman's limbs dropped off and he fell dead. A looker snatched the image unharmed from the fire and cast it into the river. Holy Mother Ganges knew the God and floated him safely down her stream till a priest, who had followed Jagannath into exile, rescued him from the river and extracting the immortal part from him bosom, brought it safely back to Odisha".

According to some historians, Mukunda Dev was defeated and killed at Jajpur (Gohira Tikiri) not by Kalapahada alone, but through the conspiracy and betrayal by his own ministerial and army personnel who were involved in factional group rivalries. The army general, Kalapahada, took the advantages of the situation and killed the King in the battle very easily at Jajpur in 1568.

**The Collapse of the Old Temple and Construction of a New Temple of Lord Kunjabihari at Garhkujanga**

The temple of Lord Kunjabihari did exist for a long time in a dilapidated condition, and ultimately it fell down on 5th October, 1949. After the downfall of the temple, a large number of people from the locality gathered there including local government officers. Sri N. B. Samanta and Ratnamali Jema were also very much present at the spot. Certain rare materials in terms of grains of paddy, gold and valuable gems etc. were recovered from the broken circular structure (Dadhinauti) installed at the top of the temple, and those materials were kept at the disposal of

Ratnamali Jema and N. B. Samanta, who were virtually the owners of the temple as the descendants of the Sendha kings. In the past, the management of the deity was under the Sendha kings. They used to stay near the temple at times and, at present, the remnants of the old residential buildings are found on the site. Later on, it was taken care of by N. B. Samanta and Ratnamali Jema for some years. Thereafter the management of the temple has been taken by the leading elites from the surrounding villages. The managing trust board has been formed and registered under the government in 1989 for maintenance of the deity and the construction of the temple. Meanwhile, in the recent decade, a new temple is under construction since 1993 at the very site of the old foundation through the sole initiative of Sri Rajendra Kumar Behera of the village Garhkujanga under the patronage of the state government including public contribution. It may be stated here that at the request of the leading persons of the locality, Dr. Damodar Rout, the-then Panchayatraj minister, had granted an initial amount for the starting of the new temple on the old foundation of the damaged temple.

The construction of the temple started after a ritual function at the site on 5th February, 1993. The temple has been designed and monitored by the masons from Nayagada who are traditionally experts in building temples. While the work of digging and lifting the stone slabs was in progress on the old foundation, certain rare materials in terms of grains of paddy, thin pieces of gold and gems etc. closed in silver pots, were recovered from the sites where three idols were kept on the ritual throne called as Ratnabedi or Ratnasinghasana. But to one's surprise, apart from the common items, water and leaves of the Tulsi plant were found from the silver container kept under the image of Subhadra and those materials looked

as if in fresh condition without being damaged. Those materials have been kept at the disposal of Sri Rajendra Kumar Behera. These items have been verified and identified at the spot by the prominent historians, Prof. K.S. Behera and Patitapaban Mohapatra (Retd. I.A.S.) on their personal visit to the temple site. It may be mentioned here that certain materials in terms of grains of paddy, gems, gold, silver caskets and coin etc. were also recovered from the circular structure (Dadhinauti) kept on the top most part of the temple that fell down in 1949. Clearly, this reveals the age-old custom of keeping valuable items not only under the placement of deities but also top most part of the temple. This suggests those ritual items were traditionally kept at the top most part of the temple as the symbols of the embodiment of opulence in honour of the deity. This was the prevalent custom among the Hindu Kings of Orissa in the ancient times whenever the temples were erected by them. This practice still persists among the people who erect the temple in recent times. The construction of the temple has been in progress through financial aid not only from the government sources but also from the public contribution. Anyway, the temple is on the verge of completion and an estimated amount of Rs.60 lakhs is already spent in that respect.

**The temple of Lord Kunjabihari in the present decade.**

Owing to the persistent efforts & devotional interest of Rajendra Behera along with a handful of religious elites of locality, the construction of the temple was completed through the patronage of Dr. Damodar Rout. According to an approximate estimate, all together total amount to the extent of rupees three crores & twenty five lakhs has been spent till the current year; of course, it includes not only the expenditure pertaining to the main

temple but also a substantial amount has been spent for the tiny temples & additional religious structures for the placement of associate deities keeping an eye to the prevalent religious tradition of the temple of lord Jagannath at Puri. The preparatory arrangement for the ritual ceremony of the entry of the deities into the temple was done in the month of Feb.2009. The priests were invited to perform yangya (fire sacrifice) relating to the rituals for the placement of the images on the throne called 'ratnasinghasan'. The religious ceremonial function of the entry ceremony into the newly built temple was conducted on 28$^{th}$ Feb-2009 & the old silver caskets were placed under the respective images on the ritual throne. The new temple of Lord Kunjabihari is estimated to be of 95 ft. height having 19 ft. breadth of 'garvagruha'(Sanctum Sanctorum). The temple is reported have been designed by the famous sculptor, Brundaban Maharana of Odagan of Nayagarh district. It is no longer secrete to anybody to mention here that the construction of the new temple has been possible due to patronage of Dr.Damodar Rout; he is understood to have been associated with it from the very beginning of the idea of the project for a new temple by grating an initial amount of rupees twenty five thousands from the Govt. in 1993. He performs the symbolic role for the ritual functions through decades as the traditional king of Puri (Called as Thakur Raja) Dibyasingha Deva during the annual festival of Rathayatra.

After the entry of the deities into the new temple in 2009, the attention was paid to the construction of the frontal structure called as Mukhasala along with erection of the 22 steps in front of the main temple for entering into it termed as Baisi Pahach like the temple tradition of Puri of the lord Jagannath. It is noteworthy to mention here that the two temples named as temple of the goddess

Bimala & the temple of the goddess Laxmi have been built at the western part of the main temple within the campus of traditional temple of lord Kunjabihari. But both the temples are understood to have been built by the contribution of two devotees from Bombay who came to visit the temple of Lord Kunjabihari through the residence of the village Bijipur who was maintaining a bicycle repairing shop at Bombay town & the other is a business man from the village Badabuda located at a distance of about 3kms. from the Gadakujang. The ritual ceremony for the entry of the deity was performed from 19th June to 21st June, 2013; in fact, the image of the goddess laxmi is very old one and that was collected from the ancient temple site of the lord Kunjabihari whereas the image of the goddess Bimala was procured from the Khiching (Jajapur) which is locally renowned for the centre of making images of the deities out of stone. The foundation ceremony of the temple of goddess Bimala was performed on 28th June, 2016; though temple has been completed, the ritual ceremony of the entry of the deity into the temple is not yet done. Whatever the case may be, the construction of both the temples has possible through the initiative & advise of Dr. Damodar Rout. It seems relevant here to state that, at present, the construction of the structure for the entry gate of the temple known as Gumutidwar is in progress by the temple management committee. But during the time of festival of Nabakalebar, the structure named as Koilibaikuntha was built at the western limit of the temple of Lord Kunjabihari at the cost of more than two lakhs rupees; & the ritual ceremony of Patali of Nabakalebar was performed there at the time of the festival of Nabakalebar.

To state in brief, the of construction of the temples, one for the placement of the goddess, Bimala & the other for the goddess Laxmi has been possible through the

initiative & patronage of the two devotees, one from Bombay & the other from the nearby village of Badabuda. As a matter of fact, the donation of huge amount to the tune of certain lakhs owing to religious faith & devotion may appear to be fantastic & unbelievable but in practice it happens on account of Hindu belief & religious tradition in India. Customarily, certain individuals possess strong belief to earn ritual merits for salvation of life through donation to any deities in terms of cash, gold ornaments & clothes on festive & auspicious occasions; or at times, very exceptionally the construction of a temple for any deity may take place depending upon individual choice & decision either for up-keeping fame of ritual prestige for the generations to come or for earing ritual merits. As a matter of reference, in the current year, one devotee of Lord Venkateswar at Tirupati is reported to have donated gold ornaments to be worth of Rupees eight crores sixteen lakhs in 2017 for fulfilment of his ritual vow made on occasion of the critical condition of life. This type of Hindu belief is not unknown in rural & urban India as well.

**Festival of Nabakalebar: Renewal of the Lord Kunjabihari's body.**

Apart from the traditional festival of Rathayatra, the other unique religious festival, called as the Nabakalebar observed in the temple of Kunjabihari for the first time in 2015 seems to be worthy of attention. As a matter of fact, this festival of Nabakalebar has its historic significance in the temple tradition of the Lord Jagannath at Puri since very ancient period. Generally, it is observed after an interval of 12 or 19 years for the change of bodies of the images of the Lords; the images are replaced & newly made out of the 'neem trees' through the prescribed ritual procedures in the traditional texts preserved in the temple

at Puri. The description of the Nabakalebar festival of the Lord Kunjabihari which was performed in 2015 for the 1st time in the history of the temple tradition of the Lord Kunjabihari is outlined below.

Precisely speaking, at the very outset, a representative body from the Gadakujang had been to Bhubaneswar at the initiative of Rajendra Behera to meet the Chief patron, Dr,Damodar Rout regarding the decision for the ritual function of Nabakalebar. Dr.Rout advised them to consult the learned priests, pandits of Muktimandap & the ritual authority of the Puri temple, Sankaracharya for the permission to perform the function. Because the festival of Nabakalebar has been strictly confined to the original temple tradition of Puri & that the festival is not usually done elsewhere in any temples of the Lord Jagannath against the age-old system of the original Puri temple. As per the discussion, they left for Puri to hold discussion with the ritual authority of the temple of the Lord Jagannath; and after due consultation with the concerned temple authority, they came back from the Puri & had informed Dr.Rout regarding the favourable opinion from the religious authority, Sankaracharya for the performing the Nabakalebar function of Kunjabihari. Dr.Damodar Rout advised them to go ahead for the preparation of the function pertaining to the guide lines followed at the temple of Puri. Accordingly, the preparation for the festival started in time. A preparatory committee consisting of representatives from the adjacent seven grampanchayats was formed for the smooth management of the religious function. Of all the ceremonial acts, the search for the 'neem trees' containing prescribed symbolic criteria for the Lords was the most herculean task. However, after the frantic search by the devotees & religious elites, the trees for the Lords having required




Goddess Sarala of Kanakp ur
(Kanakabati Patna in the ancient era)



The image of Abalokiteswar installed on the western side wall of the temple



The temple of Lord Loknath





(The coin recovered from the temple indicates Muslim rule at Paradip)



**The image of Abalokiteswar installed on the Western side wall of the Pareswar Temple**



Shrine of Udayabata



The temple of Lord Pareswar








The light house at Hukitola



Prime Minister Jawaharlal Nehru stepping down from the rostrum along with Ratnamali Jema, M.L.A. after addressing the meeting at Kujanga on 2nd Jan, 1962




Foundation stone for the port laid by Pt. Jawaharlal Nehru, the Prime Minister of India from L to R: (Biju Pattnaik, Pt. Jawaharlal Nehru, Y.N. Sukhtankar, Nilamani Routray and Nilakantha Mishra)



Goddess Sarala of Kanakpur

criteria was found out. It is necessary here to point out that the proposed & selected neem trees out which the images of the Lord are built as 'Daru', a ritual term used frequently not only the native tonge of Puri but also in religious literature relating to Lord Jagannath. Thus the term Daru & neem tree are synonymous and interchangeably used in Odia vocabulary.

The Daru for the image of Lord Sudarshan was located in the village, Bhandua under the Kujang block at a distance of about 22kms away from Gadakujang; the other Daru for the Lord Balabhadra was traced at the village Patrakana under the panchayat of Kasarda at a distance of about 85kms from the Gadakujang; the other Daru for the Lord Kunjabihari was selected from the place of Ashram Balikuda of the famous saint Bayababa under Mahakalpara block of Kendrapara district. Soon after the selection & identifications of the Daru or neem trees, the prescribed rituals were performed prior to cutting down the trees in the conformity with ritual procedures done in the Puri temple; the religious ritual, yangyan (fire sacrifice) was conducted amidst ceremonial gathering of large crowd. The people usually congregated at the sites to have 'Darshan' of Daru which contains invisible divine element of Almighty, the Lord Jagannath; & further, the logs of wood out of the neem trees were carried through the bullockcart (Sagadi) with religious fervour. In addition, the logs of wood in the cart were carried not by the bullocks but by the devotees, religious elites & pilgrims of Banajagis & others on the way to Gadakujang; the carriers were entertained on the way at the selected spots. The devotees & religious elites considered it as a special chance & opportunity to get the blessings of the Lord by touching the logs of wood carried in the cart. In fact, daru for the Lord Sudarshan was carried away form the village

Bhandua on 17.05.15 at about 5PM & reached Gadakujang at 2:30PM. The second daru for the Lord Balabhadra, which was found in the village, Patrakana under Kasarda Panchayat of Niali was cut down on 20th May after the traditional worship; and the logs of wood were shifted from the spot in the cart (Sagadi); but due to long distance of 85kms, the carriers took rest on the way, and ultimately cart carrying the logs of wood reached Gadakujang after four days. The other daru which was selected for the Lord Kunjabihari at the Ashram Balikuda was cut down on 26th May & carried on 27th after noon & reached Gadakujang on 28th night at about 2:45PM. It is not out of context to mentioned here that the search for the daru of the Goddess Subhdra was not specifically done as in the case of other deities of the Lords Kunjabihari, Balabhadra & Sudarshan. Contrary to tradition, image of the goddess Subhadra was built out of the logs of wood of the daru selected for the Lord Sudarshan at the village Bhandua under the Kujang block. To speak in other wards both the images of the Lord Sudarshan & Subhadra were made from the one neem tree. The devotees & the priest keep quit over this undefined issue without assigning any definite reigns to that context.

To speak in brief, a representative group of temple functionaries, devotees & religious elites termed as Banajaga Yatrees consisting of 200 persons (150 devotees, both meals & females from nine villages & other category of persons carrying drums, cymbals & musical instruments & fireworks etc. 50 persons) went on barefoot for a period of twelve days; & they were involved in the process of Nabakalebar festival from the beginning to the end. The daru or the logs of wood were housed in a specially created room in the temple premises called as Karusala; those logs of wood were worshipped in that room on each day as per the ritual guidelines. The construction of the images of the

Lords had started from the day after the full moon (Snannpurnima) by the carpenters from the village, Kantilo in a well-protected. In addition, the ritual function of Yagyan (fire sacrifice) was performed from the day of beginning for making the images from 7AM to 6PM every day till the end of eleven days. To speak in other words, it ended on 11th day, that is, on the day of Ghataparibartan or Change of soul substance of the deities. After the ultimate grand finale; of the Yagyan (fire sacrifices) that is 'purnahuti' at 10:00PM by Dr.Damodar Rout, the symbolic representative of the king of Puri, the other important part of the Nabakalebar was the ritual act termed as Patali; that was done on 15th June at 4:45PM in which the old images of the Lords, Kunjabihari, Balabhadra, Subhadra & Sudarshan were kept in the pit containing 25/Length, 25/ Breadth & 10/Depth on the temple premises ear marked as Koilibainkutha. The ceremonial beds for the deities were kept ready at the place of grave. The old images were kept inside the pit in sleeping posture by the group of devotees, priests & members of Banajagies. Categorically speaking, 120 persons out of the said groups involved in the rituals of Patali had completely shaved their heads by the help of barbers. It seems relevant here to state that, the persons involved in the ritual of Patali, were perturbed & mentally shocked & also they had broken down shedding tears as if some of their close relatives had passed away on the occasion. After the event, they were fed sumptuously by the temple priest after the taking birth in the nearby river according to the procedures followed in the funeral ceremony of an individual in the Hindu house hold. Thus the festival of Nabakalebar of the Lord Kunjabihari ended at Gadakujang in the year 2015 for the 1st time in the history of the temple though Lord had been worshipped there through the centuries from 1570-2015.

**The Lord Mahavir: The ancient deity of the navigators of 15th century.**

**Location of the Temple of Lord Mahavir at the Sea Mouth of the Jatadhar, the Coast of Kujang**

The Lord Mahavir is worshipped along with two associate deities of Lord Ganesh and two divine feet of Lord Rama in a newly built temple since 1986 near the village, Nolia Sahi at a distance of 2 km. away from the temple of Kunjabihari of Gadh Kujang. But the images are of ancient origin dating back to the period about 14th century A.D. The idol of Lord Mahavir is made of granite stone, and is fitted on a piece of stone; and the other idol of Ganesh is also of stone of different kind, and placed on a separate piece. The feet of Lord Rama are kept near it on separate stone slab. All these are installed together on an elevated structure. The temple is erected on the Government land of the village Polanga and about 5 acrs. of land have been encroached surrounding the shrine of Mahavir. The twenty devotees are residing there under the guidance of the head saint, one Sri Rajib Das of the village Jadupur of Marshaghai block, Kendrapara district. He has been staying since last twenty years. The temple has been built at his initiative, and the entire management of the holy place is regulated by him. A large number of devotees gather there on different religious and festive occasions. At times, the religious discourses are organised by the saint, Rajib Das.

**Lord Mahavir and Ancient Naval Trade**

The worship of Lord Mahavir is understood to have been existed since the very ancient period. According to the locals of the old generation, the images of the deities were buried in the sandy field of the forest adjacent to the river Jatadhar. Some persons from the village Nuagan came

across the idols inside the jungle and started worshipping it in a thatched shed. And after a long interval of time, gradually, some people started worshipping the deity of Lord Mahavir and thus, the site has been converted into a place of pilgrimage.

The antiquity of deities may be traced back to the time of arrival of Bisar Mohanty who carried the Navibrahma of the Lord Jagannath in the year 1568. It is said that he kept the divine part, at first, at the shrine of Mahavir for some days before he handed over the same to the king of Kujang. The worship of Mahavir is presumed to have persisted much prior to the reaching of Bisar Mohanty. This apart, the existence of unused large tank that appears like a channel up to the sea shore at the western site of the shrine indicates communication through the channel to the sea and the plying of vessels upto the site of Mahavir. It is not wrong to conclude that the naval traders of the-then era might be worshipping Lord Mahavir before any sea-voyages were made. And further, the existence of worship of Mahavir in ancient days is quite evident from the fact that, at present, truck-loads of broken earthen vessels and the lamps of red colour are found surrounding the site of Lord Mahavir under the sand heaps, and those are used in present decade by the villagers of Nolia Sahi located very near to the shrine, for base materials for raising brick walls in constructing their residential buildings. Truth may come to light after a excavation of the site by Archeological Department of the Government. Both the deities and the ancient temple are presumed to have been buried under the sandy field due to the cyclonic tidal waves, which occurred in the immemorable past. Understandably, the naval trade was prevalent during the period of Hindu kings belonging to the Ganga dynasty of the 15th century around this coast.

**Location of the Noliasahi near the temple of Mahavir and the construction of the ancient temple of Kunjabihari at Garhkujang.**

It is not out of place to mention that the period of construction of Lord Kunjabihari temple at GarhKujang in 1570, is also equated with the time of entry of Nolias to this place (Telugu speaking) from Berhampur and Andhra for construction work of the temple. Primarily, they were brought by the king of Kujang for transporting the stone slabs from the hills by means of boats in the sea because of their skilled boatmanship. Ultimately, those Nolias were granted lands and permitted to stay at the sea-coast there by the king. Thus, the Nolias of Nolia Sahi are no other than the descendants of those who were brought by the-then king of Kujang during the period of 16th century, and this contention is also established from the fact that the names of the inhabitants of the Nolia Sahi are reflected in the Sananda granted by the king of Sendha dynasty, Bidyadhar Sendha, in 1861 for the right of fishing in all the rivers and creeks across the Kujang Estate with the names of fishermen of several villages.

**Goddess Panchabarahi: The traditional deity of fisher folk at Satabhaya**

The deity Panchabarahi is represented in five images named as Batakumari, Janjali, Jamalai, Bimalai and Panchabarahi; and they are made of granite stone. The engraved features depict the facial appearance of a boar, and right hand of each of the idol is fitted with a figure of fish and the left hand with the symbol of a man looking towards the sea. The deities are worshipped in the village Satabhaya under Rajnagar Tehsil. An added merit of the deities lies in the fact that they are not worshipped by the Brahmin priest but by the women of Dalei caste (Kaibartas).

The males are strictly prohibited to enter into the sanctum of the temple; priesthood is limited to women barring widows and unmarried girls. Traditionally, the worship is closed on every Tuesday. This century-old custom implies that the females were bound to attend the ritual functions when the males were scheduled to remain absent for a number of days or months in the sea-trades. Customarily, a buffalo and large number of goats and sheep are sacrificed before the deity on the day of 'Astami' during Dasahara festival. The practice of killing a buffalo on the festive occasion has been the family legacy of the persons belonging to the Dalei caste; the concerned persons perform the sacrifice on the altar for the well-being of the people living in nearby villages. It is believed that this would appease the deity and prevent the locality from the onslought of the sea. This apart, the unique worship by womenfolk of a particular caste of fishermen indicates the existence of Nisada civilisation that flourished along the coast in the remote past in the 8th century A.D. during the rule of Bhoumakar dynasty. The present temple of Panchabarahi is understood to have been built in 1882 by the king, Padmanav Bhanja.

**Ancient kingdom of Kaladwip and Nisada civilization.**

It may be pertinent here to mention that the concept of Nisada civilisation mooted by D. N. Tewary, around the basins of the rivers Brahmani, Baitarani and Mahanadi, is of much historical significance in relation to the similar type of civilisation that developed along the sea coast of Paradip. The existence of the temple of the deity at the confluence of mouths of Baitarani and Brahmani and the maritime antiquity of the fisherman (Kaibarta) provide eloquent testimony to conclude the fact that the Kaibartas must have been inheritors of the ancient

Nisada civilisation of the coast. The Goddess Panchabarahi was worshipped in the long past as the supreme deity of the kings of Kaladwipgarh. The ancient historical records reveal that the Kaladwipgarh consisted of 45 villages. In the an cient days, it was famous for naval trade centre of the kingdom. According to the survey and settlement map of the Kanika Estate, the total area of Kaladwip was calculated to be about 17,675.96 acres. Champagarh was the ancient capital of kaladwipgarh during 16th century. The kingdom of Kaladwip was conquered by the joint venture of the kings of Kanika and Kujang in 1738, and was divided between them. The king of Kujang was allotted to the part of the territory lying along southern part of the river Tantiapal whereas northern part of the kingdom was annexed to the territory of the king of Kanika. But, in the year 1835 the entire Kaladwip was destroyed by the cyclonic tidal waves and the most parts of the kingdom were converted into sandy field and forest. Later on, the king of Kanika, Padmanav Bhanja erected the sea wall of 2 miles for the protection of the sites in 1882. At present, nothing exists of the Kaladwipgarh except three villages named as Satabhaya, Gobindpur and Kanpur. It may be mentioned that in the ancient period, the satabhaya of Kaladwipgarh consisted of Kanhupur, Balarampur, Hariharpur, Laxminarayanpur, Gopalpur, Banabiharipur, and Gobindpur. But, at present, some parts of those villages are in existence bearing the name of Satabhaya grampanchayat. In course of time, most of the villages of the kingdom were destroyed by the tidal waves.

**Temple of Panchabarahi and Nature's Fury.**

The Kaldwipgarh was destroyed by the cyclone in 1882. The cyclone continued from 22nd September for a period of four days, and the tidal waves of 22 feet high

engulfed the kingdom; and seven thousand people died there. Besides, the Kaladwip had been subjected to several natural calamities since 1893 (cyclone), 1907 (flood), 1908 (tidal waves), 1939 (saline inundation); and as a result, the entire country was ruined. The census records of 1961, Cuttack indicate that there were only four villages viz. Kanhapur, Satabhaya, Mahanpur and Gobindpur in the said kingdom. In 1971 several villages were submerged in the sea and more than 1157 persons died. The existing villages are under the constant threat of the tidal waves. In fact, the ancient kingdom has been subjected to destruction by 22 cyclonic storms in between 1835 to 1999. At present, the archaeological department of the state government is taking steps to re-locate the shrine of Panchabarahi in the Okilapal village under the Rajanagar Tehsil. Both the villages, Kanpur and Satabhaya are on the verge of extinction due to sea-waves. The state administration has been planning to rehabilitate 611 families of the two villages, Kanpur and Satabhaya since 1986 in the village Okilapala situated near Bagapatia site under the Rajnagar block. But the scheme could not be implemented despite the financial sanction of Rs. 94 lakhs and 25 thousands in 1991. As a result of the government apathy, some of the families have already started leaving from both the villages. But again, in the current year 2005, the State Govt. has chalked out a plan to rehabilitate them in the villages of Magarkanda and Tentulikhola; an estimated Govt. land to the extent of 1661 acres is earmarked for them. Consequently, the shrine of Panchabarahi might be shifted to the proposed site instead of Okilapala.

However, the identification of the site for rehabilitation of the affected person could not be resolved for a pretty long time. Ultimately this matter of

identification of the spot has been decided by the district administration for the rehabilitation colony over 133 acores of land at Bagapatia village under Gupti Panchayat about 15kms away from the sea. All together 571 families are scheduled to be shifted in phases within six months; 200 families have been already settled at the proposed site; each family is provided Rs.1, 72, 000 to build house over the allotted plots of 10 decimal. Apart from identified 571 families, another group of 148 families are also to be rehabilitated on the proposed site as per the recent decision of the district authority to that effect and further, it has been decided by the district administration to relocate the ancient temple of Panchabarahi as it is under constant threat sea-rotation. During the last two decades, the sea has in greased about 3kms into the Satabhaya Grampanchayat which comprises of, at present, Satabhaya, Kanpur, Ekakula, Abeliganda & Sanagahiramatha villages under the Rajanagar block. In fact, now the temple is just about 100mts away from the sea during the high tide, sea water enters into the temple premises.

Categorically speaking, the pattern of ritual procedures & practises in the temple appears to be unchanged since last decade's 2006. The offering of the daily worship by the traditional woman priest continues as usual without any kinds of disruption. The traditional worship & animals sacrifices are performed on the day of Astami festival to the 10$^{th}$ day of Dasahara Puja. For instants, in the current year 2016, at least 55 animals (Birds, Cocks, Hen, Sheep & Goats etc.) including a buffalo are sacrificed to propitiate to the goddess, Panchabarahi on the occasion of the Astami Puja. The rituals began in the midnight with the sacrifice of buffalo by the priestess of the temple; they believe in it for appeasing the goddess for the security & safety of the life. But as a matter of fact,

the age old traditional practice continues being uninterrupted despite animal sacrifice is being cognisable offence under the Prevention of Cruelty to Animal Act. But in practice, it is wildly followed in different temples of Odisha. Administrative machinery seems to have failed utterly to implement it fully due to stiff resistance from the devotees at large. The highest judiciary, Supreme Court of India seems to be indecisive on the issue of prevention of animal sacrifice on one hand & upholding the age old traditional belief in animal sacrifice on the ground of individual freedom of right from the standpoint of constitutional provision.

To speak in historical terms, the temple of Panchabarahi stands as symbolic monument of ancient maritime tradition of Nisad civilization which once upon a time flourished at the coastal belt. Very often, a folkloric episode of Taapoi which narrates sea voyages of seven brothers too far off places in pursuit trade & the blessings of goddess Mangala are co-related metaphorically for the place & people of Satabhaya. The folkloric ritual, 'Khudurukuni Osa' observed widely among the unmarred girls in the month of Bhadrab at the coastal region is stated to have originated from this place in the days of yore by some local historians. But the hypothesis needs confirmation through research by ancient historians.

In spite of the frequents threat of Nature's Fury, the inhabitants in & around Satabhaya are facing crisis of leaving with a calm resignation the district administration has not taken appropriate steps for their socio-economic development. To one's surprise, students of the Panchabarahi high school in Satabhaya Grampanchayat have done very well in the examination conducted by the Secondary Board of Examination in 2016 securing first

division & maintain 100% result though their school is utterly neglected by the govt. & is not equipped with minimum teaching staff members; not a single teacher is appointed so far & in a sense school goes without any teachers. This matter was highlighted both in electronic & printing media wildly authority of educational department was asked to be accountable for not providing teaching staff to a place historic importance.

**The Goddess Ramachandi : The ancient deity of naval traders of 17th century.**

The temple of Goddess Ramachandi is located on an extensive sandy field by the side of the tidal Gobari River, and in the past, entire area was covered with mangrove forest. The shrine stands, at present, at the outskirt of the village Ramnagar at a distance of about 42 kms from the district headquarters of Kendrapara. Nothing exists in historical records regarding the exact period of worship in the locality except a few solitary references based on legends and traditions. According to certain experts on the study of local deities and temples, the image of the deity Ramachandi appears to have its similarity with that of Goddess Panchabarahi at Satabhaya. Very likely, the worship of the deity must have started during the period of the kings of Bhaumakar dynasty. For, the image is made of granite stone having features to that of Panchabarahi. In addition, it is not ruled out to conclude that the navigators in the past might have started worshipping the deity at the coast before any sea voyages were made during time of Nisada civilisation of 8th century.

**Goddess Ramachandi: The supreme deity of Romitagarh and the kings of Sendha dynasty.**

According to available data, the deity Ramachandi was worshipped at the beginning by the

fisherman king of Romitagarh which was conquered by the Raja Gopinath Narendra in the year 1625. His son, Purusottam Narendra reigned the Garh for a period of 22 years from 1645 to 1667. But Biswambhar Sendha killed the Raja of Romitagarh in the year 1736 (1738), and from that time onwards Goddess Ramachandi became the deity of Sendha dynasty. The temple was totally destroyed by the cyclonic tidal waves in 1935. Then small structure was made by Madhusudan Sendha for the deity. And further, 220 acres of land was granted by him and recorded in the name of the deity for its maintenance. His son Janardan Sendha took several attempts to displace the deity from the original site, but failed to do so apprehending some unforeseen danger. Gradually, that place became populated after the establishment of harbour and port at False Point and Hukitola. After the renovation of the canal road of Marshaghai in 1972 the people started reaching the temple site conveniently.

The Goddess Ramachandi is worshipped by the Brahmin priests from the surrounding villages, Baraja, Nuagan and Jadupur by turn. The people in general and the fishermen in particular have unflinching faith in the divine power of the deity for safety and security of their journey from unforeseen danger while they are busy in fishing enterprises in sea and rivers. A large number of people gather there on the festive occasion of 'Panasankranti' to offer animal sacrifices of sheep, goats and cocks for the fulfilment of their past promised wishes or ritual vows in honour of the deity. Some other sections of the devotees make offerings of animal sacrifices in anticipation of good fortunes to be bestowed on them.

**Worship of the goddess after the Zamindar of Bengal.**

After the downfall of the Sendha dynasty, the management of the deity was subsequently taken over by

the Maharaja of Burdwan till the abolition of the state in 1952. But, during the period of the rule of the estate, the present temple was built in 1903 at Ramanagar at the instruction of Bijaychand Mahtab. However in the recent decades, the management of the deity is under the endowment commissioner of the Government. Viewed from the historical perspective, the temple of the Goddess Ramachandi is of recent origin of 20th century though the worship of the deity may be traced back to the period of 17th century A.D.

**The Shrine of Udayabata: The site of prophetical importance of reincarnation of Lord Jagannath in Kalki Avtar.**

The shrine of Udayabata is located at a distance of about five kilometers from the Paradip Port. The said spot is considered as sacred and sacrosanct by the public, at large, in and around, Paradip. This holy land was kept in darkness and came to light only after the arrival and stay of one Sri Rajeeb Lochan Das, a renowned religious preacher and a hermit. The shrine of Udayabata has been identified by the existence of two trees, Bata Brukshya (Banyan tree, Ficus species) and Khira Brukshya (Unidentified species) since beginning of the 20th century. The entire track of about 10 acres of land is studded with the mangroves on the sand dunes near the sea shore.

At present, the old banyan tree under which the saint Rajeeb Lochan Das was in meditation is not in existence. It has been completely broken and uprooted during the cyclone occurred in 1982. But the small banyan trees are found to have grown there from the branch roots of the old tree. The oldest Khira tree stands where it was at the beginning, and it is of more than 300 years old. A platform is built around it for the sitting of devotees. A

river flows by the eastern side of the Udayabata shrine, and it is connected to some of the creeks of the main river that flows into the sea. But very close to the shrine, the remnants of a tank indicating its connection to the channel are visible. A triangular shaped temple has been built in 1963 by Duryodhan Pattanaik, the principal devotee over the spot under which the dead body of Rajeeb Lochan Das is kept in an earthen pot. A statue of Rajeeb Lochan Das has been installed in the temple, and worshipped there daily by the disciples. Several functions are performed there on festive occasions by the disciples in memory of the saint, Rajeeb Lochan Das. A statue of Narayan Birabar Samanta is also kept there near the premises of the temple of Rajib Lochan Das in 2000. Besides, another temple has been built under the 'Khira' tree where a decorative image of Lord Balaram (Balabhadra) is placed on the back of a decorated figure of horse indicating the concept of Kalki Avtar. This has been built by a religious group named as Jagannath Tatwa Samiti in 1986. It is a new interpretation of Jagannath cult embodied in sacred literature of Malika of Achyutananda Das. The new hypothetical interpretation of the cult of Jagannath has been pioneered by one Dr. Rabi Das, a religious elite and a business executive of Paradip Port; several functions are organised and monitored centering round this shrine of Tatwashrama under his patronage. In addition, another big temple of Lord Jagannath is under construction at the place very close to the site of Samadhi of saint Rajeeb Lochan Das and the entire expenditure is maintained by one Sri Sarala Baba, the priest of Sarala temple at Paradip Port. The Paradip Carbon Ltd. is established at the site of Udayabata in 1998, and the entire land is under Govt. acquisition for the purpose of the industry. The shrine of Udayabata is now connected by a metalled road at a distance of half a

kilometer from the Express Highway that leads to Daitari. It may be mentioned that disciples of late Rajeeb Lochan Das have been able to obtain the record of right over the land to the extent of 1.25 acres of land out of the sandy track in favour of the shrine, Udayabata though they are in possession of the more land than what they are entitled to get.

**Udayabata and the saint, Rajeeb Lochan Das.**

Rajeeb Lochan Das was born in 1839 in the village, Nuagan located near GarhKujang under the tehsil of Kujang .He was the eldest son of his father, Anadi Charan Mantri of Khandayat caste. He was taught in the private school of his village, and could not get opportunity for higher education. Very often, he used to go to the local saint who stayed at Siddha Gumpha, a spot carved out under the sand heap at the outskirt of the village. He spent much time in reading religious texts and he was influenced a great deal having close contact with him. He was always very thoughtful and preferred to remain alone. In spite of the attempts by his father to engage him to look after agriculture and betelevines, he was indifferent towards it. At this, his father got him married at the age of 21 to change his attention towards the family life but it did not produce any results. Though he became the father of four children, two sons and two daughters, his mind was always concentrated towards the religious activities. Being disgusted with family life, he preferred to stay at Siddha Gumpha in the year 1876, and became the disciple of the saint. After staying there for some months, he left for Puri where he lived for a period of about three years. He came in contact with countless devotees of Lord Jagannath and religious preachers. During the stay at Puri, he saw a dream that guided him to spend rest part of his life at Udayabata.

He left Puri, and came back to site of Siddha Gumpha in search of Udayabata. Till that time, nothing was known about Udayabata in and around Paradip. However, ultimately he could reach the site of Udayabata in 1907 and came across the big banyan tree inside the forest track of rivers, creeks and sand dunes. He started his meditation under the banyan tree for some months without food and water in quest of spiritual attainment (siddhi). Afterwards, the people gathered there and chose to be his disciples being inspired by his philosophy of religion, 'Nirakarbad'. Thus, the site of Udayabata converted into a sacred place around Paradip. Thereafter, he was known widely and had attracted the attention of large number of devotees. He believed in casteless society, and the disciples belonging to the lower caste and the untouchables were accepted by him. He was invited by the king of the Estate Aul in 1917 to preach his philosophy of religion. During that time he was also falsely implicated in certain criminal cases by the British Officials because of his involvement in the freedom movement. The political leaders of the locality including N. B. Samanta were the followers of his philosophy of religion based on 'Sunyabad', the concept of Zeroism. However, he was arrested and kept under the observation by the British rulers for a period of 13 months for no fault of him. The saint passed away in 1924. His most trusted disciple, Sri Duryodhan Pattanaik continued to live there and various religious functions were observed in honour of his Guru, Sri Rajeeb Lochan Das. He also took initiative for the posthumous publication of the poetic text "Udayaskandha" of Rajeeb Lochan Das in which the future condition of the society has been narrated. To speak in brief, Udayabata never existed as the religious place of importance till the early part of the 20th century. The place assumed its significance only after the arrival of the saint,

Rajeeb Lochan Das. In addition, the references to the term, 'Udayabata' which are described categorically in regard to different religious concepts in the prophetic text of Hadi Das and the Mahabharat of Sarala Das, have added a new dimension to the philosophical and historical thought of the people, at large, around Udayabata. It is postulated and propagated by a section of devotees that Lord Jagannath and Balabhadra will appear there in very near future, being incarnated in the KalkiAvtar, and would go on killing anti-religious persons from the society by means of the divine swords riding on black and white horses. Generally, some religious elites, devotees and disciples of Rajiba Lochan Das seem to have reposed strong faith in the prophecy. In consequence, the divinity is attributed to the place to be specially significant.

**Udayabata: Creation of new history by religious elites.**

To state in historical terms, the site of Udayabata might have been used to give shelter to the naval traders of ancient era for their temporary stay while they were busy in sea voyages. That place has been converted into a holy place of pilgrimage only after the arrival of the ascetic, Sri Rajeeb Lochan Das in 1907. The forest was cleared up around the banyan tree, and it became the attraction for many because of the religious teachings and the functions of the saint. And further, the intrinsic worth of the shrine lies in the fact that the term Udayabata has been mentioned indicating its significance and divine glory, in the writings of Sudramuni Sarala Das in the epic of Mahabharat, and the prophetic text, Malika of Hadi Das in different contexts. Contrary to the facts, the entire story is wrongly interpreted in ignoring the historical reality. In the lyrical texts, nothing is mentioned about its existence either at Paradip or in any other locality. There exists no evidence in any historical

records and religious texts regarding the shrine of Udayabata at Paradip except the myth created out of one's own imagination by some religious fanatics who are quoting couplets from the ancient texts out of contexts. To speak in other words, any attempt to establish any kind of relationship or correlation whatsoever between the concept of Udayabata in the religious and puranic texts, and the present shrine of Udayabata in the vicinity of Paradip is nothing but a kind of lofty imagination. The use of the term came into being during the settlement operation of the British in respect of land and river of the locality. Thus, the mythical reference of Udayabata carries no sense and significance in the context of shrine of Udayabata at Paradip.

The facts are fabricated centering round the worship of a tree, a dream, or a story described in a Puranic text or by a religious preacher. In course of time, the place and the objects of worship assume the religious importance and become sacred. Thus, those sites may be converted into a pilgrimage. That exactly has happened in the case of shrine of Udayabata. In fact, a big banyan tree existed near the seashore on the sand dunes studded with mangroves in the past. Very likely, the naval traders and boatmen were taking shelter there under the trees, at times, during the period of sea-voyages. This is evident from the fact that the broken earthen vessels used for cooking are found under the sand heaps surrounding the banyan trees. And again, the said site is understood to have been connected to the sea through certain branch rivers though, at present, those are defunct and buried by sand and earth. Furthermore, etymologically, the term "Udayabata" is derived from the words 'Udaya' and 'Bata'; the term 'Udaya' means rising of the sun in the East and 'Bata' refers to the banyan tree (Batabrukshya). The term Udayabata

signifies that probably reflection of the sun-rays was falling on the top of the banyan tree at the very beginning soon after the Sun rose in the East. The naval traders and boatmen were habituated in looking forward towards the banyan tree as their destination at the coast after their return from the trade for shelter. The term 'Udayabata' came into being in the local vocabulary with certain degree of arbitrariness. Thus, the eternal existence of 'Udayabata' and its inappropriate correlation with that of puranic and religious texts by religious preachers are myths, if not, vague. To speak in other words, it is nothing more than a fanatic imagination of spurious and naïve writers and thinkers. It presupposes the hypothesis that once upon a time the naval traders must have been passing through the channel connected to it to take shelter under the banyan tree(s) when the entire track was a dense forest. Through the ages, the surrounding sand dunes including the mangroves have been destroyed by the locals. Obviously, certain facts are interpolated into the local history in such a manner as those events were the parts and parcels of the local history. Consequently, an imaginary story may be accepted as the fact of history by the younger generation unless the historians become conscious and cautious about it. This kind of accretion and interpolation has been the recurrent process of the growth of history in the Hindu civilisation and culture from time immemorial. This may be termed as culturological aspect of creation of history relating to a particular region or country, but the historians have not paid due attention towards it.

The term Udayabata has been described in different contexts having multiplicity of meanings in the religious literature to conceptualize the eternal symbolic existence of the creator of the Universe. The cosmic concepts of Banshibata, Banchhabata, Kalpabata,

Asthabata, Ratnabata, Tatwabata and Anantabata are found to have been described in the religious texts implying different meanings, and obviously that becomes the matter of study and analysis in Indology. Generally, the Kalpabata cited in the religious text in which all pervasive divinity is attributed to an imaginary banyan tree is conceived to have existed after the devastation of the Earth due to its submergence under the sea. What needs to be emphasised in this context is that the reinterpretation of history is indispensable to visualise the past in correct perspective within the framework of "the concept of culturological evaluation of regional history" from methodological angles. This is specially relevant in the study of modern history.

**Bata Culture and Udayabata.**

**Concept of Bata or Bata culture.**

The concept of Bata or Bata culture is very old, and exists in Hindu culture and civilisation from time immemorial. It has been described in the epic that Lord Bishnu had slept on a leaf of the tree (Kalpabata) when the entire world was submerged under all devastating sea. Generally, a banyan tree (batabrukshya which is erroneously synonymous with the term Kalpabata in symbolic form) is considered as sacred, and is accepted to be an element of divinity for the placement of the deities. The branches and the trunk of the tree are not cut down nor are used for the purpose of fuel because of attribution of divinity to it. Very often, the people consider it proper to erect a temple for the worship of a particular deity near a banyan tree. Besides, it is widely noticed that the village deities are worshipped under the banyan trees in several parts of rural and urban India. The tree worship is not uncommon in rural and urban communities. Any tree in a

village or in an urban settlement may be worshipped in the name of any deity centering round a story or a dream by the locals in some form or the other, and after sometime, the said shrine assumes religious significance.

**Attribution of divinity to particular trees.**

Apart from generality, religiousity is also endowed with certain other categories of trees and plants, viz 'Bel' (Aegle Mormelos), Tulasi (Oscimum Sanctum), 'Khira' (unidentified species), 'Sahada' (Streblus aspera), 'Neem' (Melia Indica), 'Bara' (Ficus religiosa) and 'Aswasttha' (Ficus species) etc. These trees are considered sacred because of inherent ritual purity and indispensibility in contexts of the worship of particular deities, and for specific ceremonial functions. For instance, the leaves of the Bel tree are exclusively used for offerings to Lord Shiva, and likewise, the leaves of Tulsi plants are traditionally meant for the worship of Lord Bishnu. And further, the Khira tree carries no much ritual importance except it being worshipped at Udayabata. The Neem tree has its traditional importance because of the images of Lord Jagannath are made out of it, and thus, its supernatural qualities can not be questioned. The Madalapanji, the chronicles of Puri temple, bears ample testimony to that respect. The Sahada tree, which seems to be very useless, has its ritual importance in a specific context. In case of consecutive deaths of one's wives numbering three or more, a man's next marriage is performed with Sahada plant (termed as "Sahada Sundari") on the ceremonial altar immediately before the real marriage ceremony takes place with the selected bride primarily owing to customary belief that this type of token marriage saves one's misfortunes or evil forces, and promotes security and safety of conjugal life. Besides, the story concerning 'Sahada' plant is also narrated

in the epic, the Mahabharat. Gandhari, the daughter of the king, Gandharasen, married to Dhrutarastra through the mediation of Vyasadev. But prior to the nuptial ceremony, some sort of token marriage was performed with Sahada plant as she was born in an inauspicious moment on the new-moon day; customarily, the female child born on the said day is termed as "Uansikanya". As a result, all the husbands died soon after the marriage with her. However, ultimately, her marriage was solemnized and became successful; she could give birth to hundred sons called as Kauravas. The other Puranic name of the Sahada plant is termed as 'Goleka'. On certain occasion, Bhima got the opportunity of making a derogatory remark in a humiliating tone and addressed to the king, Duryodhana as the 'Golekasuta' (son of Goleka). Obviously, he hinted upon the birth of the king from the widow married to the Sahada plant and also had lost a number of husbands. The Sahada tree seems to have been utilised for the purpose of representing as a bridegroom. Thus, some sort of divine or esoteric power is believed to have embodied in it. An in-depth analysis of the story in the Mahabharata reveals that the downfall of the Kaurav dynasty was primarily due to the bone of contention originated from the latent aspect of marriage of Gandhari with Sahada tree prior to her wedding to Dhrutarastra, the king of Hastina.

Both the ficus species, Bara and Aswasttha trees have been mentioned in the puranic literature. It is said that Lord Buddha (Circa 563-483BC) achieved his spiritual goal sitting and meditating under a Aswasttha tree (Pipal) recognised universally as "Bodhidruma" (Mahabodhidruma) in the year 531BC in Bodhagaya. This apart, the name of Aswasttha tree figures in the Bhagabat Gita, and it is defined and admitted as the supreme of all the flora grown in the World by Lord Krishna while

advising his friend, Arjuna not to be infatuated with ties of family and kinship in the human society. This is clearly described in the 10th chapter of 'the Shreemadbhagabat Gita'

"ଅଶ୍ୱତ୍ଥଃ ସର୍ବବୃକ୍ଷାଣାଂ ଦେବର୍ଷୀଣାଂ ଚ ନାରଦଃ ।
ଗନ୍ଧର୍ବାଣାଂଚିତ୍ରରଥଃ ସିଦ୍ଧାନାଂ କପିଳୋ ମୁନିଃ ॥ ୨୬ ॥

Thus, the indication of the word Aswasttha in the ancient religious text implies the axiomatic truth of divinity of the Aswasttha tree from time immemorial in Hindu culture. Besides, the tree is also considered sacred in different forms in the society. For instance, when a person suffers from incurable diseases and the application of medicine fails, and one is left with no other alternative expect an untimely death, he may be cured if his son or near relative plants a Aswattha tree either in the temple premises, grave-yard or at any public site, and takes care by pouring water over it everyday. At times, people are advised to worship the Aswattha tree and move round it after pouring water at its foot every morning; this kind of ritual act ensures healthy life and good fortunes. Apart from medicinal qualities of its bark, leaf and root, the tree also emits oxygen for twenty hours in a day whereas all other trees usually emit oxygen for twelve hours. Besides, the tree is described in the epic, 'Skandha purana' as the embodiment of Lord Bishnu and all other deities of Hindu pantheon. Sometimes, ceremonial functions are performed through medium of both the trees (Bara and Aswasttha) due to the religious faith of the people in inherent purity and mystic traits contained in them. At times, some persons perform the token marriage ceremony between the two trees of Bara (bride) and Aswasttha (bridegroom). Usually, the two young plants are selected at one site and functions are celebrated through a Brahmin priest in the prescribed

manner; the villagers and friends are entertained on that occasion. From that time onwards, the ties of ritual relationship continues between them. It is believed that they earn ritual merits ('Punya') and good fortunes by performing the same. Contrary to this system of belief, a peculiar type of token marriage ceremony is performed with a banyan tree prior to the actual marriage between a bride and bridegroom in the village of Natana of West Bengal. It is widely believed among the people that longevity of the husband and well being of the family are ensured by this type of marriage because of the mystic and occult power contained in the said banyan tree. The oldest and historic banyan tree, which stands near the Indo-Bangladesh boarder of the Nadia district of West-Bengal, is of several thousands years old; and it spreads several square kilometers having its countless big branches and branch-roots. It is located, in and around of the village Natana adjoining Karimpur area of Nadia district. The marriage ceremonies of the selected brides are performed with the old banyan tree on the auspicious date and time prescribed in the prevalent almanac of the locality. The priest presides over the ritual function of the marriage, and, usually the bride spends that night under the tree with her relatives. The bride leaves the place next morning for the marriage with the selected bridegroom. This traditional system of matrimonial alliance is in vogue since very ancient times among all the sections of people both Hindus and Muslims irrespective of caste, creed and religion not only in the village Natana but also in the several villages of the Karimpur region. The people have got unflinching faith in the divine power of the tree which bestows good fortunes on family life and ensures longevity of the husbands so that the women never become widows. Judged from another angle, this historic tree is of national

and international importance. It may be stated that existence of this kind of banyan tree is not yet reported from any parts of the world. In the present decade, the structure and antiquity of the tree and its socio-cultural significance are under study by the scholars from California University of U.S.A.

And again, wherever in exceptional cases, a banyan tree is jointly grown with a Aswasttha tree (or with any other sacred tree) or more than three trees are grown out of a single root, some sort of divinity or an appearance of supernatural soul is believed to have endowed with those categories of trees. Usually, a small structure is built at the site near the tree and the worship starts after the name of a saint or the name of a deity. Of course, this kind of worship originates specially centering around a story or a dream by some persons known for their religious devotion or by the preacher of a particular religious cult of the locality. However, people in general do not pay any attention to make queries to ascertain the origin and development of multiple growths of the trees from the scientific angles. It is not exaggerated to say that this type of phenomenon of natural growth of the plants is ordinarily noticed in the forest. But, to one's surprise, the appearance of a divine soul in the tree is taken for granted not only among the ruralfolk who are steeped in ignorance and superstitions but also among a section of urban and political elites. The scientific truths of the natural phenomena are seldom contemplated.

**The significance of Batabrukshya (Banyan tree) in the puranic texts and religious literature.**

Of all the trees and plants described here from religious standpoints, the banyan tree is the most significant for its puranic and prophetical importance. In

the epic of Vishnu Puran, the Banyan tree is described as the representative element of Lord Vishnu and the religiousity has been attributed to it from the very ancient times. The antiquity of the concept of bata may be traced back from the traditional epic, the Ramayan. Indrajita started a "Yagnya" under the Nikumbhilla bata (a kind of banyan tree) in the kingdom of Lanka with an intention of killing Laxman, the brother of Lord Ramachandra. This suggests the sanctity and esoteric power are associated with the tree even in the ancient epic era. In the said epic in another context, Laxman was sent to the kingdom of Lanka by Ramachandra to ascertain the nature of treatment, degree of torture meted out to her, and also to verify the relationship between Ravana and Sita while she was in the captivity in the greenery of Ashokabana. But, to his utmost surprise, and contrary to expectation, she was comfortably stationed there, and was being worshipped with devotion befitting to Goddess Laxmi; she was brought every day from Ashokabana by means of Puspakajana (Chariot of flowers) to the lonely site located under the banyan tree called as Banchhabata. However, Laxman, who was in disguise, was identified and captured; he was also penalised in a curse by Ravana to the effect that Laxman should be refrained from disclosing the secrecy of worship and veneration shown to Sita to anybody at all cost. In case of disclosure of truth, he would be put into dire consequences of being converted into a piece of stone. What needs to be emphasised in this context is that the term Banchhabata (a synonym of banyan tree) was considered as the sacred during the epic era of Ramayan for providing bliss. It is pertinent to mention here that Ramachandra was advised by the saint, Bharadwaja, to stay at Panchabati forest for living a peaceful life for some time during the period of his banishment.

Accordingly, Ramachandra left the Chitrakuta hills and came down to Panchabati, a site for pleasure and peace. The said site was considered very sacred and important for providing divine pleasure because of the existence of five banyan trees named as Kalantaka Bata, Rudratmaka Bata, Siddhi Bata, Jogeswar Bata, Kalnala Bata. Description of Panchabati has been elaborately made in the Ramayan written in the Oriya language. And further, in some other volume of the Ramayan, such other names as Tripurabata, Sankarbata, Biranchibata, Basabbata and Gadadharbata are mentioned to signify the traditional glory and importance of Panchabati. Thus, the 'Bata' culture seems to be very old and significant in the history of Hindu culture and civilisation.

The shrines and temples are created centering round some banyan trees. But among them, Banchhabata or kalpabata of Puri, Ratnabata of Chhatia, Tatwabata of Jobra, Achyutabata of Nemala, Udayabata of Paradip are very prominent, and generally they attract the attention of many. Strangely enough, the eternal "Kalpabata" of the epic equated with (or considered as the part of the same Kalpabata since the creation of the world) the existing banyan tree within the premises of the temple of Jagannath at Puri, and that is called as Kalpabata or Banchhabata on popular parlance. The banyan tree of the temple premises that stands very close to the Muktimandap is called Kalpabata, and the Lord Bata Ganesh is worshipped under it. It is widely believed that the great Oriya poet, Jagannath Dash (1492 - 1552) wrote a religious text, the Bhagabata in the poetic form sitting under the tree during 16th century. Some people attribute certain kind of cosmic power to it. At present, the said Kalpabata is believed to have been existing there since time immemorial; and thousands of Piligrims perform the worship for fulfilment of their desire

in a peculiar form, i.e. by binding of a piece of stony (earthen) material with a long thread and keep it in hanging after it is tied to the branch of the divine tree. The concept of Kalpabata is very imaginary and mythical in the domain of Hindu religion. Its eternal existence is nothing more than an allegorical presupposition and interpretation. The banyan tree, which is conceived as Kalpabata, and exists on the temple premises of Lord Jagannath is subjected to decay and destruction. For instance, to speak in historical terms, Kalpabata (banyan tree) which is considered to be immortal, and as a part or parcel of Puranic Kalpabata endowed with supernatural and cosmic power, was uprooted, dug out and destroyed by Kalapahada; and also fire was set to it during his attack on the temple and deities of Lord Jagannath at Puri in 1568. This event has been reflected in the Madalapanji, the chronicles of the temple of Lord Jagannath. It becomes difficult again to visualize the eternal existence of Kalpabata at Puri as profounded by religious elites.

Several stories and myths are narrated relating to each of the shrine of bata, and the religious booklets are printed, and the epic references concerning bata are quoted and interpreted out of contexts, by the saints and preachers of particular religious faith. Consequently, those places are considered very sacred and sacrosanct; people gather there in large numbers on festive occasions due to the initiatives of the concerned saints and priests keeping in view of the ritual dividends. However, the real facts are totally different from the quixotic interpretations by the preachers and the devotees. Precisely speaking, the saints and priests-cum-preachers are not equipped with necessary knowledge to comprehend the allegorical interpretations of the descriptions in the epics and 'Malika'. They go on preaching something based on their own creation of the

meanings. Their teachings are accepted generally by the devotees as they are at an advantageous position of being heard for their saintly life; and they are believed to have possessed some kind of occult power to bestow fortunes on the devotees and rescue them from the crises of any danger that may befall on them.

**Concept of 'Bata' or 'Udayabata' in the philosophy of religion.**

Generally speaking, sometimes, new religious cults are created through sacred literature, a class of literati, a sacred geography in the domain of religion, and later on, that process ends in universalising the cultural consciousness of a greater sphere of common culture. As a matter of fact, Udayabata at Paradip stands as a glaring example in that respect. People believe that the Udayabata described in mythology exists at Paradip from the very ancient era; but contrary to their belief, the place has assumed its prophetical significance only after the arrival and stay of the monk, Rajeeb Lochan Das during the first quarter of the 20th century. In addition, the old banyan tree under which Rajeeb Lochan Das was said to have achieved his religious goal, has been uprooted during the cyclone in 1982, and nothing exists on the spot except a few young banyan plants grown out of the old branch root. Further, they say that religious renaissance would emerge from the shrine of Udayabata and the Lord Jagannath from Puri and Balabhadra from Kendrapara, being incarnated in human forms, and riding on black and white horses would go on killing the antireligious and anti-social elements (Mlechha) by means of their all powerful divine swords throughout the world; but those predictions are not backed by any scriptures. Nothing has been mentioned regarding the location of Udayabata at Paradip; rather the

description relates to the concept of Udayabata in a contradictory sense. The very idea of bata or Udayabata is cosmic in nature, and refers to the light of knowledge or a state of attainment of Truth and perfection of humanity. It is never conceptualised to have any contents of any particular place, time and persons. Certainly, it is something very supernatural, and it is a timeless cosmic concept of ageless body. Thus, the misinterpretation of an idea or thought and testament may generate more harm than good, and help persisting blind beliefs and superstitions in the society at the cost of advancement of the scientific knowledge and history of the country.

The citations from the scriptures and Malika (prophetical text) are given below to realise the veracity of the interpretations of the concepts of 'Bata' and 'Udayabata' (Appendix-13). Sarala Das, the author of the Mahabharat, was a poet of 15th century. His dates of birth and death are not yet ascertained correctly. But the corroborating records reveal that he lived and wrote several Puranic texts during the reign of Kapilendra Dev (1452-1479), the king of the Ganga dynasty.

ଓଡ଼ିଆ ମାହାଭାରତ ରଚୟିତା ସାରଳା ଦାସ ମହାଭାରତର ଆଦ୍ୟଖଣ୍ଡରେ ଲେଖିଛନ୍ତି-

"ପୁଣ୍ୟତୋୟା ନଦୀକୂଳେ ସରସ୍ୱତୀ କୂଳେ
ନିରଞ୍ଜନ ସୁମର ବାବୁ ଉଦେବଟ ତଳେ ॥" (ସାରଳା ମହାଭାରତ)

"କଳକି ଉଦୟ ବେଳ ହୋଇଲାଣି ନାଶ ଯିବ କଳିକାଳ ।
କଳା ଧଳା ବେନି ଅଶ୍ୱରେ ଚଢ଼ିଣ କରିଯିବେ କେତେ ଗୋଳ ଯେ ।
ହେଉଥିବ ରଣ ସଜ୍ଜା ।
ହଜାର ହଜାର ଖସିଯାଉ ଥିବେ ବାଜିବ ଡିଣ୍ଡିମ ବାଜା ଯେ ।୧।
ଖଣ୍ଡା ବାର ହାତ ନେମାଳ ମଠରୁ ଆଦିମାତା ଦେବ ନେଇ ।
ଖଣ୍ଡ ଖଣ୍ଡ କରି ମ୍ଳେଚ୍ଛ ସଂହାରିବେ ଖଣ୍ଡା ଦାଢ଼କୁ ବୁଲାଇ ଯେ ।
ଖବୁଆ ପଡ଼ିଲେ ଧରା ।

ଖରାବେଳେ କେତେ ଚରା ଉଇଁଥିବେ ଦେଖିବେ ଏ ସୃଷ୍ଟି ସାରା ଯେ ।୨।
ଗଣ୍ଡା ଗଣ୍ଡା ମେଣ୍ଢା ମୁଣ୍ଡ ଛିଡୁଥିବେ ଧଣ୍ଡାମାଳ ପରି ଚହିଁ ।
ଗୁପଚରେ ପ୍ରଭୁ ଖେଳ କରୁଥିବେ ଭକ୍ତଙ୍କୁ ରଖିବା ପାଇଁ ଯେ ।
ଗର୍ଜନ ଗାଚ ପଡ଼ିବ ।
ଗଙ୍ଗା ଯମୁନା ଯେ ଏକତ୍ର ହୋଇଣ ଚାରିଦିଗେ ବହିଯିବ ଯେ ।୩।
ଘଡ଼ଘଡ଼ି ଚହିଁ ଡାକ ପଡ଼ିଯିବ ଘରେ ଘରେ ଯୋଗ୍ମୀ ଗୋଳ ।
ଘୁମାଇଁ ପଡ଼ିବେ ଦେଚେ ନରବଂଶ ଘୋଟିବ ଘୋର ଅନ୍ଧାର ଯେ ।
ଘେନିଥିବେ ଖଣ୍ଡା କାଟି ।
ଘଡ଼ଘଡ଼ି ଶବ୍ଦେ ମୁଣ୍ଡ ଛିଡୁଥିବ ସପ୍ତଦିନ ସପ୍ତରାତ୍ରି ଯେ ।୪।
ଉଦୟ ବଟର ଉ ରୁ ଆସିବେ ପ ୁପାଣ୍ଡବ ନକୁଳ ।
ଅମାସ୍ୟା ନିଶିରେଚନ୍ଦ୍ର ଉଇଁଥିବ ପୃଥ୍ୱୀ ଦିଶିବ ଉଜ୍ଜ୍ୱଳ ଯେ ।
ଉମାପତି ଥିବେ ଚହିଁ ।
ଉଚାରିବେ ସ୍ତୁତି ଭକ୍ତଙ୍କୁ ଘେନିଣ ଗାଦି ମନ୍ଦିରରେ ରହି ଯେ ।୫।
ଚଣ୍ଡୀଚାମଣ୍ଡାଇ ଚମକାଇ ଦେଇ ରକତ ପିଇଣ ଯିବେ ।
ଚୋର ଥେ[ ଖ[ ଖଚୁଆ ମିଚୁଆ ଯୋଗ୍ମୀ ମୁଖରେ ପଡ଼ିବ ଯେ ଚମକିବ ଚଉଦିଗ ।
ଚତୁରପଣ କାହାରି ନ ରହିବ ହେବ ଆଦିମାତା ଭାଗ ଯେ ।୬।
ଛାଡି ଦମ୍ଭ କରି ଯେହୁ ଥିବ ରହି ଦେଖିବେ କଳଙ୍କି ଖେଳ ।”
(ଭୀମଭୋଇ-୧୮୫୫-୧୮୯୫)
(ଭୀମଭୋଇ ଗ୍ରନ୍ଥାବଳୀ-ବୃହତଚଉତିଷା ଗ୍ରନ୍ଥମାଳା) (ପୃଷ୍ଠା-୧୨୯-୧୩୦)
“ଅଥଚି ଶାସନ ବାଲିପଦ୍ମା ବୁଠ ବ୍ରାହ୍ମଣୀ ବୁଠକୁ ଅନା
ବାଲେଶ୍ୱର ଠାରୁ କଦଦ୍ୱ ରସାଳ ଉଡ଼ିବ ଯା ମଧ୍ୟେ ବାନା ।
ଧନ୍ଦା ଲାଗିଥିବ ଧଉଳି ଗିରିରେ ଉଦେବଟ ପଶ୍ଚିମରେ
ପରଖର ଜ୍ୟୋତି ପ୍ରକାଶ ହୋଇବ ବିରପା କନ୍ଦରଠାରେ ।”
(ଅଚ୍ୟୁତାନନ୍ଦ ଦାସ ଗୋସ୍ୱାମୀ)
(ଶିବକଳ୍ପ ଓ ନବଖଣ୍ଡ ନିର୍ଘ[, ପୃ-୭)
“କହୁଅଛି ଶୁଣ ସୁଜନେ କଳିଯୁଗ ବିଚାର ।
କଳଙ୍କି ରୂପରେ ଜନମ ହେବେ ଶ୍ରୀଚକ୍ରଧର ।।
କ୍ଷୀରଧାର ବହିଯାଉଛି ସ୍ଥାନ ଅମରାବତୀ ।
ଖଣ୍ଡଗିରି ସ୍ଥାନ ଗୁପତେ ସିଦ୍ଧ ସାଧୁ ଅଛନ୍ତି ।।
ଗୁମ୍ଫାରେ ଭଜନ ଲାଗିଛି ରାତ୍ରଦିବା ମଧ୍ୟରେ ।
ଗୁପତେ ଖେଳ ଯେ ଖେଳିବେ ପ୍ରଭୁ ସେହି ଠାବରେ ।।

ଘଟଣ ପ୍ରତିମା ଯହିଁରେ ଲିଙ୍ଗରାଜଙ୍କ ପୁର ।
ଘୋର କଳି ମହାଭାରତ ହେବ ସେହିଠାବର ॥
ଉଦୟବଟ ପାରୁଶରେ ଲୀଳା ଉଦୟ ହେବ ।
ଅନହତ ଧ୍ୱନି ଶବଦେ ତିନିପୁର କମ୍ପିବ ॥
ଖ୍ରରିଦିଗ ଲୋକେ ସେଠାରେ ଆସି ପଡ଼ିବେ ଭେଟ ।
ଚରଣ ସେବାରେ ଖଟିବେ ଲୀଳା ହେବଚହଟ ॥
ଛାୟାଶ୍ରିତ କରି ଭକତମାନେ କରିବେ ଠାବ ।
ଛତିଆ ମାଟିର ମହିଁମା ଚହୁଁ ପ୍ରକାଶ ହେବ ॥"

(ହାଡ଼ିଦାସଙ୍କ କଳିଚଉତିଶା, ପୃଷ୍ଠା-୪୦୧)

"ଅଣ ଅକ୍ଷରୁ ହୋଇଣ ସମ୍ଭୁତ
ଉଦୟ ବଟରେ ହୋଇଛି ସ୍ଥିତ
ଚ ଂଳ ନକର ମନଯେ
ଚେଟା-ଚଇତନ ଏକତ୍ର କରେଣ
ଚି  ରେ ରଖ ବହନ ଯେ ॥"

(ହାଡ଼ିଦାସ ରଚନାବଳୀ, ପୃଷ୍ଠା-୪୨୫)

"ଉଦେ ବଟଟି ସଙ୍କେତ ଅଣାକାର ପ୍ରଭୁଖ୍ୟାତ
ଅନାଇଥିବେ ଭକତ ଅଣ ସାଧନା ଯେତେକ
ମୃତ ପିଣ୍ଡଠାରେ ଜୀବ ପ୍ରକାଶିଲେ
ଫିଟିବ କଷ୍ଟ ଉକତ ॥"

(ହାଡ଼ିଦାସ ରଚନାବଳୀ)
(ଭବିଷ୍ୟତ ମାଳିକା, ପୃ-୪୪୧)

"ଉଦେ ଯୋଗ ମାୟା ଯହିଁ ହୋ ଦେଖିବୁ
ଉଦେ ପବନ ନନ୍ଦନ
ଉଦେବଟ ସ୍ଥଳେ ଉଦେ ମୁଁ ହୋଇବି
ଲିଙ୍ଗ ପଶ୍ଚିମରେ ଜାଣ ॥"

(ହାଡ଼ିଦାସ ରଚନାବଳୀ)
(ଉଦ୍ଧବ ଚଉତିଶା, ପୃ-୪୫୭)

"ସତ୍ୟବଟ ମୂଳେ ଶ୍ୱେତ ଅନନ୍ତ ବିଜୟ ।
ରତ୍ନବଟ ପାଶେ ରମା ଅଙ୍ଗେ ବ୍ରହ୍ମଥୟ
ବିଜେ ବଟେ ବିଶ୍ୱପତି ଯେ ।
ଉଦୟ ବଟରେ ବିଜେ କଳଙ୍କି ମୂରତି ଯେ ॥"

(ହାଡ଼ିଦାସଙ୍କ ମାଳିକା, କଲ୍‌କୀ ଜନ୍ମ କାହାଣୀ)
(ପ୍ରଥମ ଅଧ୍ୟାୟ ଭାଗ-୮, ପୃଷ୍ଠା-୩୫୧)

The English translation of the cited couplets and stanzas (in prose form) from the Puranic and Malika texts written in Oriya are serially given here to enable the readers of various linguistic groups to visualize the concepts contained therein. The English translation of the couplets extracted from the Puranic text '*Mahabharata*' authored by Sarala Das. "Oh! Devotees! Pray to the Almighty (Niranjan) under Udebata at the bank of the sacred river Saraswati". But in other words, it allegorically signifies that the saints and devotees would be in meditation under the divine space of cosmic rays. The term 'Udebata' implies this meaning in the religious context (Sarala Mahabharata)

The English translation of the couplets extracted from the volumes written in lyrical style by the prophetic poet Bhima Bhoi (1885 - 1895), P- 129-130. The Kaliyuga is on the verge of its destruction because of the beginning of time of the arrival of Lord (Kalki). A large number of people will escape from the punishment amidst sounds from the beating of drums while the Lord (Kalki) will create various kinds of disturbing scenes, riding on black and white horses during the period of preparedness of attacks.

The goddess Adimata would procure a sword of 12 Hata (1 Hata= 11/2 feet) from the hermitage at Nemala and would hand over it to the lord. He would go on killing Mlechhas (anti-religious elements) by means of the sword moving around and in consequence, liars and anti-religious elements might be easily cut into a number of pieces. And by that time thousands of the stars would be illuminated and lighted from the sky at the noon and that would be seen by the people of the world.

Thousands of people would be put to death being beheaded by the Lord like sheep in the same manner as that of a garland thrown after its use to the deity. The God

would be acting secretly to give protection to the devotees. Both the rivers Ganga and Yamuna being united would flow towards four directions.

Amidst thunder storms Yogini will create unusual scene in each household and, as a result, a large number of people will be killed in the dense darkness by the divine sword. Through the continued sounds of thunder storms, people will be beheaded within a period of seven days and nights.

Panchupandaba Nakula will come from the northern side of the Udayabata. The Earth will be looked brighten and the moon would rise at the night of new moon. Lord Shiva (Umapati) will be very much present there in the temple and would make prayer to Almighty in the loud voice with the company of devotees.

Chandichamadai will drink blood by creating sensational terrific scene. All the evil elements of the society viz. dacoits, liars, thieves and miscreants will be devoured by them. The four corners of the Earth will be terrified. Nobody will be escaped from the crisis by the display of any plea of cunningness because the mother God (Adimata) will be divided to discriminate the evil elements. But those who would be in a position to stay in confidence and strength of mind they would witness the happenings of the Kaliyuga.

The English translation of the couplets extracted from the text, *Shivakalpa O Nabakhanda Nirghanta* written by Achutananda Das.

"You may pay your attention towards the sandy site located at the bank of the river Brahmani of Athati Shasan. A flag of divine pleasure will be unfurled between the places from Balasore to Kadadhwo. Some sorts of

disturbing activities will be in process at Dhauligiri behind the west of Udebata. A very dazzling and illuminating light will be noticed at the kandar of Birupa." The English translation of the couplets extracted from the text, *Kali Chautisha* written by Hadi Das.

"Oh! People! Hear the records of the events of the Kaliyuga. Lord Jagannath (Srichakradhar) will born in the form of Kalkiavtar. The streams of milk will be flowing at the site of Amarabati. The saints who have attained perfection are found in the secret places of the caves of Khandagiri. The names of lord are chanted throughout the day and night in the said caves, and lord will appear in very near future in a clandestine manner there. The dreading Kali Mahabharata (Kaliyuga) will come into being at the place of lord Lingaraj where the very life substance of the soul of the universal deity would be in existence. The lord will have its own divine manifestation near Udebata. The entire universe consisting of three will be extremely frightened by the undefined sound of the lord. The people from four directions will meet there and will render devotional services at the feet of the lord; and the devotees, in general, will blessing of God. The divine glory of the place of Chhatia will be revealed and enlightened."

The English translation of the couplets extracted from the text, *Hadi Das Rachanabali*. "The element of supreme divinity has been emerged from the undefined shapeless alphabet and exists in Udayabata. You need not be hasty in your thought and mind, and you are to make efforts to get at the truth." The English translation of couplets extracted from the text, *Hadi Das Rachanabali Bhabisyata Malika*.

"The Udebata is the symptom and sign of the shapeless divine elements. The devotees who are not well

versed in meditation were bound to be disappointed. They will be freed from the bondage of suffering only when life will appear in the dead-body." The English translation of the couplets extracted from the text, *Hadi Das Rachanabali Udhaba Chautisha*.

"Wherever you will find the placement of the Yogamaya and the shrine of the Pawan Nandan. I shall be born at that divine site of Udebata and lord Shiva, was expected to be at the western of it." The English translation of the couplets extracted from the text, *Hadi Das Malika, Kalki Janma Kahani* Part-I.

"The lord Sweta Ananta is stated to have existed at the foot of Satyabata. The lord remains in balance and settle a position having Rama by his side. Biswapati (the creator of the Universe) stays at Bata and the lord Kalki Murati is preordained to be at Udayabata. The terms Bata or Udayabata, Ratnabata and Swetabata are imaginary, and puranic in nature; those are used at times arbitrarily by the prophetic poets."

Very clearly, the descriptions in the Malika authored by the Prophetic saint, Hadi Das (1772-1837), are confined to the place, Chhatiabata or in the vicinity of the said spot. Nothing has been mentioned regarding the existence of Udayabata, in some form or the other, at Paradip. Rather very categorically, the saint's narrations indicate the term Udayabata in the context of spiritual fabric of the place in and around Chhatiabata.

The terms 'bata', 'udebat' or Udayabata', which are described in the poetic forms, do not presuppose the existence of Udayabata at Paradip. Understandably, the terms refer to an idea of spiritual enlightenment to get at the ultimate truth. The meanings of 'bata' or Udayabata are used in sacred or religious sense but not in the profanic

contexts of a shrine of the Udayabata or any other shrine concerning a banyan tree. Thus, judged from the religious viewpoints, the very word 'bata' does not necessarily mean the banyan tree or batabrukshya. Certainly, it is something supernatural and imaginary in the domain of religion. In addition, it seems relevant to take into account of the concept of bata in the text "Bata Samhita" authored by Achyutananda Das. Sometimes, the term bata is used very arbitrarily; but very often, it is used in the sense of embodiment of divinity to a banyan tree, and, unusually, it is related to other kinds of trees. Besides, it is also described in respects of certain animate and inanimate objects. Out of twelve batas, 'Achuta Bata' of Nemala is considered as the supreme, and that possesses all pervasive divine quality similar to that of Kalpabata of Puri. Furthermore, descriptive account of other batas indicates their supernatural traits which provide shelter for the invisible ethereal Beings consisting of saints and devotees who have been engrossed in meditation to have divine blessings from Almighty. Besides, specific reference is made in regard to 'Dengabata' where four tiny earth mounds having four different colour are in existence. Certainly, this suggests that bata worship is also extended to inanimate objects like an elevated mound of earth (Hunka) existing very close to the shrine of Bata. All batas mentioned in the text are, more or less, located in and around Nemala where the prophet breathed his last. Thus, viewed from the above standpoints, the concept of 'Bata' or 'Udayabata' is to be understood not in the formal sense but in the proper allegorical perspectives not without contexts. In sum, 'bata' or "Udayabata" is to be visualized not in profanic existence but in the sacred sense in pursuit of attainment of enlightenment and infinity.

To sum up, the concept of bata culture originates centering round the worship of the banyan tree (synonym

of bata brukshya in Oriya) in countless manners. It is primarily a religious thought or a way of thinking in attaining salvation of one's self from the worldly ties of families and kinship, sorrows and sufferings of life in the never ending search for communion with the supreme soul. Of course, it is cultivated by a section of devotees and saints in fragmented ways without any unity of thought or sect. It is higher state of religious consciousness for reunion with Supreme Being.

**Summary**

The descriptive accounts of the temples and deities therein, reveal certain unwritten chapters of the history of Paradip and Kujang as well. All the temples and shrines analysed in the volume are located within the boundary of the ex-Estate Kujang of the district, Jagatsinghpur except the two temples of the goddesses, Ramachandi and Panchabarahi, which are, at present, under the district of Kendrapara after the reorganization of the districts of Odishain 1993. But, in fact, both the temples (Ramachandi under Mahakalapara block and the Panchabarahi in the Rajanagar Tehsil) existed in the past within the jurisdiction of the ancient kingdoms of Kujang. The village Satabhaya where the deity is worshipped was a residential headquarters under the kingdom of Kaldwip; this was conquered by the kings of Kanika and Kujang, and the said kingdom was divided between the two kings through mutual understanding; as a result, the king of Kanika became the owner of the part of the territory of the Kaladwip including the village Satabhaya and the other villages. The temple of Ramachandi was under the management of the Estate authority of Kujang till its abolition in 1952. At present, it is under the district of Kendrapara after the bifurcation of the area by the state administration.

The detailed study of the temples of Lord Lokanath and Lord Pareswar indicates that both of them are very significant from the historical angles. The architectural design of the temple of Lokanath in shape of a standing elephant and the composite structure of the deity containing three symbolic features of Lord Shiva, Bishnu and Buddha in a single entity presupposes the hypothesis of the co-existance of Buddhism and Hinduism in the 10th century A. D. To speak in otherwords, the temple must have been built during the period of the decline of Buddhism and revival of Hinduism. And further, an analysis of the temple of Pareswar suggests the prevalence of dominant trend of Shaivaism (Hinduism) when the Buddhism was in a vestigial form, during the 11th and 12th century A. D. at the coast of Kujang (Paradip).

An analysis on the deity of Panchabarahi indicates not only the existence of the naval tradition, but also the certain aspects of an ancient civilisation of Nisadas (Kaibartas) around the 8th century A. D. at the coast. It reveals that not only the naval trade flourished around the coast but also an ancient ethnic stock continued to live there for a long time; and they were the original inhabitants around the coastal belt of Kujang (Paradip). The historical records reveal that goddess Ramachandi was the presiding deity of the kings of Romitagarh; and, in course of time, the deity became the supreme deity of the Sendha kings who defeated the king and took possession of the kingdom of Romitagarh; and the deity was to be worshipped by the people before any sea voyages were made. Thus, the worship of goddess Ramachandi undoubtedly implies the maritime tradition rooted in the past around the coast.

The shrine of Udayabata is of very recent origin in 19th century; and it adds a new dimension on prophetical

and historical thought of the people, at large, around Paradip. But, primarily, the historical importance of the place is understood to have been based on certain fabricated facts and myths. This comprises of the stories from epics and religious texts pertaining to the records of future by some prophetic poets and saints; the stories are far from the reality and truth. Generally, couplets from the texts are quoted without contexts, and allegorical implications are not understood in proper perspectives. However, it provides ample evidence on the process of growth of culture within the ambit of Hindu civilisation both in the past and at present. Thus, a new conceptual tool termed as culturological concept of the evaluation of regional history may be utilised by the historians to conceptualise the process of accretion and interpolation of facts into the real history of a particular region of the country.

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# CHAPTER 8

## ESTABLISHMENT OF THE PORT AT PARADIP

In the current decade, the term Paradip is known internationally in the field of exports & imports of cargoes for the existence of the Port at Paradip due to its strategic commercial importance. Briefly stated in retrospect, the importance of Paradip or the term itself is never found to have been mentioned in the historical literature of Odisha till 1729 during which the king of Sendha dynasty had built the fort at Paradip for the security & safety of the headquarters of the Kingdom. As a matter of fact, Paradip was in a zone of marshy land of mangroves of a tinyIsland of the sea being surrounded by the rivers &creeks; the geographical location of Paradip or Paradipgarh is clearly visible in the ancient map published& prepared by Surveyor General of India, 1871. Surprisingly enough, contrary to expectation, a tiny rural settlement of Paradip of 19$^{th}$century has been converted into a place of international repute because of the establishment of the Port at the Paradip coast & its monumental success within a very limited period; and, at present, it occupies the second position among all the major Ports of India. Besides, after the establishment of the Port, the growth of several Port-based mega industries like PPL, IFFCO, ESSAR STEEL & IOCL etc. has added a new dimension to the credibility of the Port. Paradip is discussed today with similar vein of the development as that of Pudong in China, Houston in

North America, Inchon in South Korea or any other potential Ports of the world. Inevitably, industrialization is progressing at a rapid rate in & around Paradip. To speak in brief, Paradip is very likely to emerge as a major industrial hub in recent future. In consequence, the possibility of hugeinvestment to the tune of Rs.4lakh croresin coming decades in the region cannot be ruled out. To sum up, the entire scenario of the socio-economic structures of modern Paradip are understood to have been possible owing to the establishment of the Port.

**Establishment of the Port at Paradip**

The proposal for the establishment of the Port at Paradip came to light after Independence. The creation of a Port at the eastern coast of India between Kolkata &Vizagpatnam was of urgent necessity & it was mooted by the govt. of India ever since 1948 after the Independence of the country. According to the Ports Technical committee recommendation, the investigation was done to find out the infrastructural facilities in favour of the location of a Port. The findings of the survey by the govt. of India indicated that river mouth of Mahanadi at Paradip was the most suitable place for a deep sea Port at the coast of Odisha. That was subsequently confirmed, more or less, by the findings of the foreign experts from France, Japan & Britain. But the steps for the construction of the Port were inordinately delayed for a period of 13 years since its beginning in 1948. However, in the long run, the final decision was taken for the establishment of the Port by the govt. of India& foundation stone was laid by the Prime Minister of India, Pandit Nehruin 1962 through the initiative of BijuPattanaik, the-then Chief Minister of Odisha.

**Decision for the location of the Port after the technical investigations.**

Apart from the investigation of the Ports technical committee, the Central Water & Power Commission

*(CWPC)* was entrusted by the govt. to find out suitable location of a Port at the east coast between Kolakata&Vizagpatnam as there existed no Port between the two at the coastline of 850kms. The survey was undertaken by the commissionin 1950 through the initiative of govt. of Odisha & the recommendation was made by the commission *(CWPC)*for the location of the Port at the mouth of river Mahanadi. And again, the central govt., engaged the French Technical Mission for the selection of a site for the Port in 1951 & that mission recommended the river mouth of Mahanadi to be suitable for the establishment of the Port. Meanwhile, another report in the hydrographical charts for the placement of the Port was presented by the Indian Navy in 1951 indicating the ideal location of the site for the Port at the mouth of river Mahanadi. Besides these findings, *Central Water & Power Research Station (CWPRS)* at Pune in their model study expressed the views regarding the location of the lagoon type harbour at the coast of Paradip. In addition, it may be stated that National Harbour Board held at Pune in April 1954, under the chairmanship of Lal Bahadur Sastri, Transport Minister, Govt. of India decided to carry out a model study to finalise the most suitable harbour at the mouth of river Mahanadi. The findings of the survey by the officer, Sardr Kartar Singh had indicated the financial & technical feasibility of the project for the Port at Paradip coast & also a full-fledged analysis of the findings was published in the *Indian Journal of River Valley Development* under the caption, *"Development of Navigation on the Mahanadi"*. And further, the State govt. of Odisha had engaged the reputed company of Japan, M/s the Kinoshita & Co. to conduct the study on the assessment of mineral deposits around Tamka-Daitari& possibility of the exports of iron ore with linkage through the Paradip Port.

The study conducted by the company in 1956 recommended for the placement of the harbour at the mouth of the river Mahanadi estuary.But ultimately, *Intermediate Port Development Committee* by the govt. of India recommended for the establishment of a minor Port in 1958 at Paradip, & in the same year Paradip was declared as a minor Port to act. as the fair weather anchorage Port to export Iron ore.

It is not out of context to state here that the potentiality of the Port in exporting Iron Ore from Sukinda& thermal coal from Talcher might be considered very significant because of its strategic location around mineral belts of Odisha. The export of Iron ore from Sukinda to Japan & thermal coal from Talcher to southern & western States of India through the sea routes accord a very important role to the Paradip Port. The Iron ore deposits within 150-400kms from Paradip set an added merit to the potentiality of the Port. In this context, the findings of the *NCAER* (*National Council of Applied Economic Research*) in 1963 relating to the economic aspects of the development of the Port seem worthmentioning; it states "Given suitable road & rail links with Paradip, the end cost of delivery of Iron ore from mining area to the Port can be the lowest for any Port on the east coast, & with one or two exceptions such as Goa, in the country as well".

Meanwhile, at the initiative of government of Odisha in 1958, a team of experts from Japan in collaboration with the University of Tokyo, conducted a model study and submitted a comprehensive report in favour of the establishment of port at Paradip. Since then, the State government took initiative in co-operating and co-ordinating with the Central government, time and again for the establishment of a port at Paradip. In this context,

it is worth mentioning here that the role of N. B. Samanta is also important for co-operating with the hydrographical surveys at the Mahanadi river mouth. Besides, he also published some articles in the local newspapers regarding the economic growth and potentiality of the hinterland of the port. He had been in touch with the State and Central government agencies in respect of the establishment of the port.Ultimately, a master plan was drawn up for the developing the port at Paradip in 1961 through the help of British consulting engineers, M/s Rendal, Palmer and Tritton in 1961 by the initiative of State govt. of Odisha.

The final decision was taken in that year for a deepsea port at Paradip by the govt. of India. Though the decision was taken for the establishment of the Port after the recommendation of the experts, the construction of the Port could have been further delayed as there was no financial sanction & approval by the *Planning Commission* to that effect. However, the decision for the visit & inauguration for the Port by the Prime Minister of India was possible due to dynamic leadership of Biju Pattanik (the-then Chief Minister)for his political & personal relationship with Pundit Nehru at that time. On the occasion of the visit of the Prime Minister of India,for laying the foundation stone for the Port at Paradip, a meeting was held on the premises of the Bana Bihari High School, Kujang on 2nd January 1962 under the president-ship of BijuPatnaik, in which both Ratnamali Jema, M. L. A. and N. B. Samanta were present. The decision for the establishment of the port was declared amidst the loud cheers of joy among the unprecedented crowd. Ratnamali Jema presented a decorated ship made of silver to the Prime Minister in the meeting. On the preceding day, that is on 3rd January, the foundation stone for the port was laid by the Prime Minister at the selected site in the presence of

large number of officials of the State and Central governments including the dignitaries and huge crowd; and he dedicated the Port to the people of India with the following proclamation: "**Willed by the people of India, I commend you, to this yet another National Adventure**". Metaphorically speaking, this occasion seemed to have symbolised the linkage between the old regional maritime tradition and the modern Indian naval glorification.

Certainly, it would be a matter of missing link & unwritten event in the history of the Port if the interesting episode relating to the approval of the plan & design for the Port from Prime Minister, Pt. Nehru is not narrated. It is very amusing & interesting to note that while Pandit Nehru was in a relaxing moodin the steamer on the 3rd January in the morning, for the scheduled day ofinauguration near Nehru Banglow.Biju Pattanaik could be able to get the signature of approval for the project of the Port keeping the map on the back of the body of Nilamani Routray, the commerce minister of the State govt.In the words of a close associate of Biju Pattanaik & M.P. from Odisha, the story of tactical deal runs thus: "the time was a first approaching evening in winter of 1962 & the Sun was setting. Pandit Nehru stood with a cigarette in his hand at the deck & he was completely overwhelmed at the dying glamour of the Sun on the sea. Just at that time Biju Babu slowly moved towards Pandit Nehru with a map in his hand & broke his silence with the word, 'Panditjee. Pt. Nehru who was then oblivious of the outside world expressed annoyance at being disturbed abruptly in the midst of his aesthetic meditation. Biju Babu replied; if Prime Minister of India spares two minutes time, the destiny of two crores Odias will change forever. Pt. Nehru expressed desire to know the fact. There was no table on the deck of the steamer & Biju Babu had no patience to

wait. He asked his good friend the commerce minister, Nilamani Babu to put his hand on the deck so that his back could be used as a table where Biju Babu spread the map & explained rich maritime history of Odia Sadhabs along with the proposal for a sea born lagoon type Port at Paradip where he needed his signature & Pt. Nehru obliged generously without any further inquiry."

The dazzling plaque placed on a pillar at Nehru Banglow exists till today & it bears the first Prime Minister's message to the nation implying revival of glorious maritime tradition of the country. The newly constructed building for that occasion remains today being termed as The Jawahar Guest house which once upon a time accommodated the VIPs like Prime Minster, Pandit Nehru, Governor, Suktanker, Chief Minister, Biju Pattanaik, Commerce Minister, Nilamani Routray & some other official dignitaries as its first guests. The Jawahar guest house is the first masonry construction on the virgin land of the selected site; in fact, at present, the foundation stone which was laid at a site located at distance of 3kms away from the confluence point of river Mahanadi (Hettamundia) has been shifted from that place due to threat of erosion; and it is now placed on the premises of the Jawahar Guest House adjacent to the northern part of it towards the front.

**Construction of the Port and Biju Patnaik.**

The construction of the port started from 19th Nov., 1962. As a matter of fact, the establishment of the port was possible due to sole initiative, decision and determination of the-then chief minister, Biju Patnaik in spite of financial crisis of the state government. It is worth mentioning here that BijuPattanaik is not only known as a freedom fighter, patriot & pioneer in the national struggle for Independence

but also his contribution to overall economic development of the state of Odisha remains unparalleled in the history of modern Odisha

The construction of the port was taken up on war footing by the State government under the dynamic leadership of Biju Pattanik at a particular site of Village Sandhkud basing upon the report of stability of the sea-shore. Prior to the construction, the land was acquired for the purpose within a very short span of time through the procedures of the govt. notification by the special direction of the Chief Minister.

Contrary to the general procedures followed in the acquisition of land for the public & private sectors of industries or for any developmental projects, the land for the Port was acquired by the govt. under certain exigencies of the circumstances due to special initiative of the Chief Minister for the establishment of the Port. Thus the steps were taken accordingly on the basis of emergency; both the forest land & private land were recklessly destroyed for the purpose & land under the private ownership was acquired through proper notification without giving due opportunities for the assessment of the value of land owing to limitation of the time. To one's surprise, the private land was acquired at a nominal rate of Rs.350/- per acre pertaining to the-then approximate average value of the land by the govt. No resistance or any kind of agitation was exhibited in any form by anybody in view of the public support at large for the construction of the Port. The total acreage of land, acquired for the Port, both the govt. & private ownership to the extent of about8156.96 acres was found to be incorrect in the long run after proper verification & estimate from the govt. records. But, ultimately in the year 2015 the total acreage of the land to the extent of 6285.54 acres is understood to have been

settled up & finalised in favour of the Port Trust.Precisely speaking, the issue of possession & records of right between the Port Trust & the State govt. has been converted to be the long standing acrimonious debates over 50 years in the courts of law of the district & High Court of the State. Certainly, it is not untrue to state that several developmental projects are being hampered, at times, owing to the lack of amicable settlement of the issue of land as both the administrative organs, State and Port Trust, are at loggerheads and involved in the legal dispute. Undoubtedly, the long standing dispute has encouraged the encroachment of unauthorised occupation of the Port land. However, it is heartening to note that ultimately the matter of chronic & perennial dispute has been set to be resolved amicably in 2015 through the mutual discussions at the direction of the High Court between the Port Trust and State govt.

The entire machinery of the govt. was geared up and diverted towards the construction of the Port. At that time, the govt. was facing financial hardship on account of natural calamity of drought. Obviously, the Chief Minister was blamed & criticised by the opposition political parties for the construction of the Port. But the Chief Minister braved the situation and amount of 20.3 crores was spent from govt. exchequer for the construction of the Port. During the initial stage of construction, the attention was also paid towards the creating communication facilities by the road to the sites of the mineral deposits. With that end in view, the construction of the Express High way from Paradip to Daitary was started in 1962 in spite of financial deficit of the State govt. A team of competent engineers headed by the chief engineer was entrusted to complete the work in time; besides, the collector of the district was directed to complete the work of land

acquisition for the purpose of the road including the payment to the land owners forthwith then & there within a stipulated time. Afterwards, Biju Pattanik had to face the Commission of inquiry in a variety of contexts in 1966 by the govt. of India for committing the financial irregularities but he got the clean chit from that commission. It may be mentioned that the full-fledged infrastructures of the Port could not be completed in time due to want of requisite funds. At last, atthe request of the State government, the government of India took over the management of the Port since 1st June, 1965. The Port was declared to be navigable by Peter Stambolic, Prime Minister of Yugoslavia with the entry of the Naval Vessel, INS INVESTIGATOR on 12th March, 1966.Paradip Port was declared as a major Port on 18th April, 1966 as per the notification no. GSR 614 dated 18.04.1966, govt. of India. A Trust Board was constituted for the port under the Ports Trust Act, 1963 for the management of the Port on 1st. November 1967. The first board of the trustees was appointed by the Govt. of India under the chairmanship of Kartar Singh.

The Paradip port is situated at latitude $20^{0}$- 15′- 6", N longitude $85^{0}$- 40′-35" East. It is located at about 10kms away southwest of False Point. The distance via sea route from Calcuttaand Vizagpatanm and Chennai are 210, 260 and 598 nautical miles respectively. The port is 122kms. from Bhubaneswar and 90kms. from Cuttack. The nearest airport is 90kms away from Bhubaneswar.at present, the Paradip port is one of the major ports; & it occupies second position among all the Ports of India.

**Paradip Port through the decades since 1962.**

Broadly speaking, since the time of navigability of the Port in 1966, it had faced several ups & downs during the period of its growth. It is true to state that financial

performance was very disheartening in the period of first 25 years & the cargo operation was not economically viable due to several circumstantial factors particularly during eighties & nineties. Owing to frequent strikes, work stoppage & various kinds of disturbances relating to payment of wages& etc., the progress of growth was seriously disrupted. In this decade the Port faced severe challenges & insurmountable problems created by the work force.

The financial condition of the Port was in a very miserable position during the first two decades,speciallyin 1981-1982; the loan burden crossed 100 crores besides defaulting interest payment. Thus under the circumstances, the payment to the employees was also difficult. But the third decade ended in generating income about 15 crores rupees relating to more than 7 million tonnes of cargoes in a year. However,that trend continued in increasing income gradually. The volume of cargoes crossed 10 million tonnes creating above 40 crores rupees during the third decade; the decision was taken to start mechanised coal handling fully to supply thermal coal to the power plants to south India incurring loan for the project from the ADB (Asian Development Bank). In 1992, during the time of Chief Minister-ship of Biju Pattanaik, the proposal for mechanical coal handling plant which was kept pending under the Planning Commission, was cleared by his initiative when the matter was brought to his notice by his associates residing in the Port town.

An estimate indicates that the Port encompasses total area of 400 sqkms covering harbour, approach channel & coastal water up to 20kms in sea. Briefly stated in retrospect, it was commissioned as a mono-commodity Port with a single berth for the export of Iron ore to Japan having a draught of 12.5 mtrs in the first iron ore ship,

MV-Chios in 1966. It was then considered as the deepest iron ore berth inside harbour among all other Ports of India. The average daily throughput was calculated to be between 10,000 to 15,000 tonnes. The connectivity through railways to the Port was delayed for a period of ten years & the operation of railways commenced in 1973 (09.07.73) from Cuttack to Paradip trunk line measuring about 90kms. The first general cargo berth was inaugurated by the shipping & transport Minister, Umasanker Dixit in 1973. Through the decades, Port has been equipped with its track length of 84 kms inside the Port & the rail born traffic during 2010-2011 was accounted to be 33.32 million tonnes.

**Progress of the Port during the present decade.**

In the current year altogether 15(fifteen) berths, 3 (three) single point moorings, one RO & RO jetty have been operating.The Paradip Port is situated strategically to serve the hinterland spreading across India in the States of Jharkhand, Chhattisgarh, Madhya Pradesh, Uttar Pradesh, Bihar & west Bengal. The Port is involved in carrying business of various cargoes such as Crude oil, POL Products, Iron ore, Thermal Coal, Chrome Ore, Coking Coal, Manganese Ore, Charge Chrome, Ferro Chrome, Ferro Manganese, Limestone, Hard Coke, Ingots & Moulds, Billets, Finished Steel, Scrap, Fertilizer, Fertilizer Raw materials, Clinker, Gypsum, Project Cargo & containers. The Port crossed 57million tonnes of cargoes in export & import for the first time in the year 2009-2010 in its glorious achievement. The operating income during 2010-2011 was stated to be Rs.750.38 crores compared to Rs.748.78 crores in 2009-2010. Paradip Port position was improved to 5$^{th}$ position from earlier 8$^{th}$ position amongst the major Ports in India in terms of volume of handling traffic. Besides, registering highest growth rate, the Port was placed in 2$^{nd}$ Position in terms of gross surplus, 3$^{rd}$ in operating surplus

& 4th in terms of operating income among all the major Ports in India in 2009-2010. To be specific, during the two consecutive years, Paradip Port not only crossed more than 50 milion tons mark in exports & imports indicating its position in some of the "A" grade Ports but also annual revenue surplus exceeded Rs.400 crores; in 2010-2011, 1506 vessels sailed from the Port as compared to 1562 vessels in the previous year.During the financial year 2013-2014 Port succeeded in operating cargoes in exports & imports to the extent of 68million tonnes & it was calculated to be more than 20.25% from the previous year. And again, the Port Trust is reported to have achieved all time traffic throughputs of 88.95 million tonnes during the year 2016-2017 as against previous year's traffic of 76.39 million tonnes indicating growth rate of 16.45%; thus the Port has maintained the second position in terms of traffic handled among all the major Ports of India; & certainly, this clearly shows the lead of the Port at par with international standard. This apart, for the first time, 11,951MT of pet coke produce in the IOCL, Paradip was shipped to Orient Cement Limited through costal shipment on 28.02.2017. The Port, at present is understood to have taken up several projects to enhance the capacity from 126.94 million metric tonnes per annum to 325MMTPA by the end of the year 2025.

To state in precision, the depth of any Port is primarily responsible for earning reputation far & wide for its dynamic role. The depth of the entry gates of the Paradip Port is measured to be 18.7mtrs. andunder the existing stage of its operation, a big ship carrying cargoes to the tune of one lakh metric ton can enter into the Port because of continuity of depth of 17.1mtrs inside the approach channel of the sea of thePort. Thus, the Paradip Port is fortunate enough to have this opportunity at the

entire eastern coast line of India. At any time the sea depth can be increased at a very low cost because of sandy nature of the soil at the lowest level. And further in view of feasibility & strength of the Port, it is capable enough to be involved in carrying business of commercial goods to the tune of 108.5million tonnes per year; & it is calculated to be more than any of the 12 major ports of the India. Undoubtedly, the Paradip Port stands for its glorious achievement & bright future due to its strategic geographical location & Nature's gift.

**Paradip Port town.**

Generally speaking, the Port town is not yet developed to an expected extent form the standpoint of the status of the Port in the international market to meet the requirements of the visitors from the foreign countries in the ships frequently engaged in the exports & imports of the cargoes at the sea shore. To state in historical terms, present site of the Port town at the beginning of the construction of the Port in 1962, was a marshy land of the mangrove forest & creeks having no permanent human settlements in any form except a very few limited settlers having temporary sheds for fishing, paddy cultivation & cattle rearing on vast vacant field. The human settlement grew at a rapid rate during the construction of the Port. Inevitably, the planned town could not be built up in commensurate with development of the Port. In course of time,the Port town has been developedgradually to meet the basic minimum requirements of the employees & construction companies through the decades since the navigability of the Port.

The Port town, through the decades is equipped with 16 banks (Nationalized & Private), 9 Private & govt. schools and a college, 7 residential hotels with modern

facilities, a community centre, two recreational centres, Officers Club for ladies &gentlemen, two hospitals, one at Atharbanki named as Biju Memorial hospital & the other is the Port Trust hospital with modern amenities for the treatment of the employees & public. Educational facilities are well provided by both Port Trust and Municipal administration; one high school, one M.E School & one central school are managed by the Port Trust; besides, one Bethany convent English medium school operates in the Port Town. In addition, the several schools named as Saraswati Bidya Mandir, Municipal high school, Municipal girls high school, & DAV, public school including a few private School are functioning to impart education at the Port town. And again, there exists one Port aided K.G. School located at 'V' point; certain schools for dance & music are functioning getting approval by the Port administration, in addition, Paradip Port Trust provides grant of 5 Lakhs per annum to Paradip college which offered degree courses in Arts, Science & commerce with honours subjects.

Various temples & prayer halls relating to several religious cultsare constructed fitting to the needs of the devotees & believers in particular faiths in different parts of the residential colonies. This apart, market complex, the guest house, panthnibash, circuit house are located in the Port town. Through the decades, the employees & the workers have been provided well-built quarters with prescribed amenities estimated to be 5176. Gone are those days when the employees & high officials residing in the asbestos&thatched houses specially built for them temporarily at the Chakradharpur colony located at a distance of 20 kms from the Port were facing encounters with dangerous animals, at times, with poisonous snakes like cobra & python,wolves & Jackals within the premises

of their quarters.The placement of district headquarters of the coast guard at the Paradip town has created the healthy atmosphere in the urban life eliminating evil designs of anti-social elements to a certain extent in the coastal environment. At present, one market complex (Paradip Bhawan), one auditorium having sitting capacity 1000 persons, Jayadeb Sadan of sitting capacity of 500 persons, Port club, Officers club, recreation club for ladies &KalyanMandap are established for the cultural activities & entertainment programmes; one museum in front of the administrative building &one aquarium at marine drive road are maintained by the Port. There existsone stadium where State & national level games, sports & all India major tournaments are organized.In brief, perspective of the growth of the Port certainly depends upon how far Port would offer better facilities & better production at the competitive price to retain the existing customers & attract others.

It is not untrue to state that the Port town lags behind the standard cities & cosmopolitan centres of India to fulfil the prescribed amenities of the foreign visitors particularly those involved in shipping tradesat Paradip. To speak in general terms, the pretty little town has its own worth for availability of unique marine products in terms of carbs, shell fish, prawn&hilsailsa and certain vegetable products. Whatever the case may be, the prospects of the town seem to very bright in view of decision of the govt. of India for the establishment of the smart city at Paradip.

It is heartening to note that the decision has been taken by the central govt. to convert the towns of major Ports of India into industry-based smart cities for improving the quality of living on national level. In the

first stage, both the potential Ports of Kandal of Gujarat & Paradip of Odisha have been selected for the purpose; & the steps are being taken by the central govt. in that respect. Expectedly there would be remarkable transformation of condition of living in the urban centre of Paradip in terms of availing opportunities of employment & self-employment, quality of education, pollution free environment, adequate quantity of purified water & supply of electricity etc. in modern technological perspectives. Precisely speaking, the objectives of creating smart cities are aimed at accelerating industrial growth, creation of opportunities for employment, self-employment& growth of commercial establishment in a healthy atmosphere. But the matter of implementation of the project is not so easy as it is thought to be. The parameters outlined by the ministry of urban development, govt. of India, are to be followed keeping an eye tothe model of the planning. The entire responsibility for preparing an extensive & comprehensive report on the planning of the smart city was entrusted to M/S TATA Consulting Engineers Ltd.;& meanwhile, they have already submitted the blue print of the report in which the clear picture of the mega project has been revealed. It is a long standing project of thirty years to be completed in three phases at the approximate total cost about Rs. 2770crores. But as a matter of fact, implementation of the project on industry-based smart city of the Port needs co-operation & co-ordination from all the govt. & private sectors, Port trust authorities, State administration, Municipality of the Port town, employees & urban dwellers, business magnets & Port based industrial houses apart from political educated elites, intellectuals&the public, at large in & around Paradip.

Generally speaking,the evaluation of the demographic structure of the town appears to be a formidable task because of the continuous inflow &

outflow of different categories of people including inhabitants of the bastis& unauthorised occupants on the Port land. The exact strength of the population at a particular period is likely to be varied; as a result, the ground realities are at variance with the statistical statements provided by govt. agencies. The census report of the 2011 indicates that the population of the Port town & notified area is 68,585 compared to the strength of the population of 73.625 in 2001. Thus the figure published in the decennial census is indicative of the decline of the population. But, in fact, it is misleading & defective owing to application of inappropriate methodology in urban centres in the evaluation system; and it deserves attention to be modified in the process of enumeration pertaining to the rural-urban continuum. According to some non-official estimate, an approximate total population of the town, at present, is calculated to be about one lakh.

**Port Town & the Paradip Municipality.**

The Port town including certain basti settlements was notified to be under Notified Area Council (NAC) since 07.09.1979 by the State Govt. The NAC had continued for a period of about two decades & thereafter the NAC has been replaced under the administration of the municipality (Local Self Government) with effect from 12.12.2002. In the current year, the municipality consists of 19 wards covering strength of the electorates to be 36,000 but to speak in retrospect, there were 14 wards in the year 2002 & strength of the voters was estimated to be 28,000-29,000 but in 2005 number of wards increased to be 16 having the strength of electorates was 30,000-32,000; & further, the strength of the wards increased up to 18 containing the population 33,000-34,000.Categorically stated the population of the Basti settlements are calculated

to have been on the rise through decades at present the population of the Basti settlements in the Paradip town constitute about more than 20,000 apart from the Port employees & industrial workers & other categories of settlers in the Port town.

To state in political terms, the Paradip Port town has been tagged through decade to the Erasama legislative assembly since the beginning of the Port, & later on, to the newly created Paradip legislative segment in 2009. Inevitably, the electorates of the town are likely to be influenced a great deal by the political leadership of the assembly segment; of course the electorates are, at times, bound to be divertedat the dictates of their respective trade union leadership. As per the provisions of the Act of the municipality, the periodical elections are held to elect the executive body of the municipality; particularly the recognized political parties take part in the election. The chairman & members of the executive are elected periodically to carry out the administration & welfare measures for the urban dwellers. Description noted below in tabular form indicates name of the chairman represented by particular political parties with effect from 12.12.2002 to comprehend the structure of political leadership of the Paradip municipality.

The Paradip Municipality administration has its own importance compared to all others similar

| Sl. No. | Name of the chairman | Name of the particular party Or the administrator by the Govt. | Year of the election | From | To |
|---|---|---|---|---|---|
| 1 | BrundabanRath | Dist.mag. &Adm. | 2002 | 12.12.2002 | 07.09.2003 |
| 2 | Ramesh Ch. Samantaray | Congress | 2003 | 07.09.2003 | 30.12.2003 |
| 3 | Dhananjaya Kumar Das | Dist.Mag. & Adm. | 2004 | 31.12.2004 | 19.04.2005 |
| 4 | Gobinda Ch. Tarai | BJD | 2005 | 19.04.205 | 14.07.2009 |
| 5 | Gyanaranjan Das | I/C, IAS | 2009 | 12.08.2009 | 20.10.2009 |
| 6 | Kishor Kumar Parida | BJD | 2009 | 20.10.2009 | 17.04.2010 |
| 7 | Smt. Majulata Jena | BJD | 2010 | 17.04.2010 | 17.04.2015 |
| 8 | BasantBiswal | BJD | 2015 | 17.04.2015 | |

administrative organs of the Odisha Govt. It plays the key role as a representative body of the State govt. in all practical proposes in several spheres demanding due share from the Port administration for the welfare of the local residents. To speak in other words, it acts as a representative organ of the State govt. to get legitimate administrative benefits in terms of maintaining environmental hazards, rehabilitation & resettlement of the poor inhabitants of the Basti. Both the administrative wing of the Port Trust& the State administration are inter dependent in certain respects for the success of the welfare measures of the urban dwellers. Thus both are to co-operate & co-ordinate jointly for the completion of the socio cultural & socio economic programmes for the Port town.The population of the basti*** settlements due to migration from the outside & nearby locality to the Port town are estimated to have been on the rise through the decade.At present, the population of the Basti settlements constitute about more than twenty thousand within the Port town apart from the permanent employees & Industrial workers working under corporate houses in the Port town.Usually, both the administrative organs Paradip Port Trust & State administration are bound to depend upon each other to fulfil their administrative responsibility for the residents of the Port town.

**Socio-Cultural Structures of the Port Town.**

The socio-cultural life in the town has its own distinction compared to other Port towns or cities in other parts of India. Apart from regional differences in culture

***Footnote:** *The term basti or basti inhabitants refers to the place or people who are usually land less or poor encroachers on the Govt. land; in course of time they are converted to be temporary or permanent residents of the locality through prescribed procedures under the Govt. because of their possession of the particular place for a long period.*

& tradition,the urban life is influenced & dominated by the traditions of the costal districts of Odisha because of preponderance of population from the respective districts of Jagatsinghpur, Kendrapara, Cuttack, Puri, Balesore, Bhadrak and Ganjam. Though the people from other States are found to be involved in commercial enterprises & service sectors in the Port, their percentage is very limited.After the establishment of the Port, several categories of the people involved in the construction work, i.e: employees, workers & officials started living in different parts of the town through phases. The temples, shrines, deities of various faiths& beliefs came into existence through individual initiatives in course of time. Apart from the religious functions& worships of deities, fasts,& festivals, three major festivals vis, RathYatra, Baliyatra&Biswakarma Puja are remarkably important in the sense that those are organized & maintained through the patronage of the Port trust authority & district administration.

**The deities & shrines in the Port town**

Soon after the completion of the construction of the Port, the employees & the workers engaged under the Port from various parts of the country started their permanent establishments gradually & through their personal initiatives several types of tiny temples & religious structures came into existence relating to their sects & faiths throughout the town on Port land with or without permission of the Port authority. The devotees of the particular sects took interest for the construction of the prayer halls & temples in their respective colonies. The Port authority at the beginning could not take legal steps due to sensitive issues of religious beliefs & faiths of the urban dwellers. The description of the following temples

& shrines is quiet reflective enough to visualise the religious structures grew up in recent time in different parts of the industrial town of the Port. It is necessary here to state that though there exists various kinds of religious structures different parts of the town but a very limited number of temples are taken into account to be described in detail due to limitation of the scope of the book.

**The temples of Lord Jagannath**

The temple of Jagannath erected in the Madhuban residential colony at the west extremity of the Port town at the sea shore of the sandy field on the allotted five acres of land earmarked for the temple by the Port & the State administration as well. At the very beginning, the organization called as 'Jagannath Samaj' was established in 1972 by the initiative of one Sri PadmanavTripathy (Devotee & Sanskrit Pandit) & that was registered under the govt. bearing regd. No-6388/31, 1972; & again the Trust Board of the Jagannath temple was constituted & permitted to function by the board of endowment in 1974. It needs here to mentioned that under the initiative of PanditTripathy, the religious ritual Yangyan was performed at that site of the present temple in 1974 for a period of 25 days & after that the image of lord Jagannath which was worshipped in the Patrika Mahal at Madhuban was brought to be worshiped in a tinny thatched house for some years. Thereafter a building of the temple of Lord Jagannath was completed in 1984 through the contribution & donation from several sources. Through the dedication of a few religious elites including the Ex-MLA, Narayan Birabar Samant. But the temple entering religious ceremony of the Lord Jagannath was held on the day of Akshayatrutia in 1990. And the images are installed on the elevated structure called as Ratnvedi. The function of

the religious ceremony was performed amidst large gathering of the devotees & the public including religious elites, State & central govt. Port officials & various categories of people irrespective of castes, creeds & religion. An added merit of the function on that day was the participation of the traditional King of Puri of the Lord Jagannath, Diby Singh Dev on that occasion. It needs here to be mentioned that there exists certain variations in newly built temple contrary to tradition of the Lord Jagannath at Puri, in both Pattern of worship & in the construction of the temple. The traditional pillar of Arunastambh is not installed in the front of the temple; instated, the similar type of pillar stands in the front bearing the symbols signifying wheel (Chakra) interior of which contains Vedic letters 'Omn' & encircling the same, symbols of five major religion of the world viz symbols of Christianity, Islamic, Zoroastrianism, Buddhism & Jainism are indicated. The symbolic structures implies entry of people belong to all religious creeds can enter inside the temple for worshiping to the deities. It is not out context to mention here that three retied Muslim employees of the Port used to come for offering Puja to the Lords on the occasion of the day of Rathayatra but at present, they are out of station. But as a matter of fact, all kinds of people are permitted to worship the deities. Its seems pertinent to state here that temple of Kalkiavtar exists in the temple premises contrary to temple tradition of Lord Jagannath at Puri. However, all the traditional procedures, more or less, are followed akin to Jagannath temple at Puri. Generally, women are also allowed to participate in the rituals done at the time of Rathayatra, chariot festival.

**Temple of Goddess Sarala**

The history of the worship of the goddess Sarala in the Port town may be traced back to the year 1987 when a Brahmin priest namely PanditSarbeswar Dash, started

worshiping the deity at the site near police station, Paradip in a tinny thatched hut by the name of Kalki Sarala. During the period of five years the temple was built there through the donation & contribution from the contractors, devotees & public at large in the town. Apart from the main temple, the tinny temples of Lord Shiva, Goddess Kali, Hanuman and Ram, Laxman&Shita are built within the premises of the goddess Sarala including the structure for the Yagyan & also for goddess Maa Mahnisamardinee. Apart from the regular worship by Brahmin priest, several images like Lord Jagannath, Kalki Avtar & etc. are built in the temple premises & it appears that entire premises is studded with complex structures of images.

Besides the daily worship, various kinds of religious functions are organized on festive occasions throughout the year. At present, Prasad (Meals prepared in the light of the temple of Lord Jagannath of Puri) are prepared & sold to the devotees at noon. Though the founder priest of the original temple is no more, the temple of goddess Sarala is maintained properly through the co-operation of the public & the board of management resisted under the govt. to that effect.

**Asan Mandir**

The Asan Mandir, a temple for the devotees of the prominent saint, Nigamananda of all India repute has been erected in the Nuabazar of the Port town. At the beginning a very few limited handful of devotees of the cult of Nigamananda, took steps to start a temple in the year 1967. In course of time, the devotees of ShriNigamananda grew in large number, & because of their devotional interest the temple could be completed in 1972. Apart from the devotional prayers based on religious teachings of Nigamananda every morning & evening,

several ritual functions & discourses on interpretation of the ideals of the saint are organized on the occasion of birth day & death anniversary of Nigamananda besides the functions on the days of Ram Navami, Krusna Janmastami of Lord Krushna & on days of traditional fast & festivals observed in Odisha.

**The temple of Mahima Ashram**

The site of present Mahima Ashram in the past was a tinny patch of forest land on the heap of the sand dune. At times, farmers & fishermen from the nearby locality used to come & stay there when they came in search of wood from the forest by the side of the river. Much prior to the establishment of the Port a tiny thatched house was erected at the site by one Sri Anadi Baba (Das), a renowned preacher of Mahima cult. Ultimately this became a place of attraction of large number devotees. Thereafter through the passage of the time, the building of the Mahima Ashram was constructed from the devotees of the cult & also from the public at large since 1956. Devotees from the deferent parts of the country gathered there on the occasion of religious function of MahimaGoswami on the day of Magha Saptami. In the present decades several Mahima Ashram (tungi) have been established in & around Paradip at the guidelines of senior preacher of the Mahimaashram

**The temple of the Lord Hanuman**

The temple is situated at sea shore of the eastern part of the Port town. In the newly built temple, the Lord Sankat Mochan (a synonymous term of the Lord Hanuman) is worshipped by the devotees at the initiative & patronage of the society termed as 'Shri Ramdaya Parishad' a registered body under the govt. Apart from the worship of the deity, the Lord Hanuman, certain

ceremonial functions viz marriage, betrothal agreement for the marriage, Brata ceremony, celebration of new born child & other kinds of festivities are performed there as per the terms & condition of the managing committee of the temple. This place is preferred to any type of rituals & ceremonial functions because of its environmental cleanness, peaceful atmosphere & adequate space for accommodating large number of guests & visitors. Generally employees of the Port & business community prefer to perform their socio-cultural function.

**Site for Shri Arabindo Patha Chakra: The centre for learning of philosophy of Shri Arabindo**

A building for the centre has been built at Nuabazar of the town through the help & donation of the members of the religious group in 1988. Generally annual functions centering round birth day of Shri Arabindo & Srimaa are performed. At times, meditation camps, weekly discussion on teachings of Shri Arabindo philosophy are organized; another unity of the organization has been established here to propagate the concept & ideology of the great philosopher, Shri Arabindo.

**The Temple of Lord Shiva**

To speak in general terms, the temples of Lord Shiva are found in defferent part of the town. The devotees & residence of the particular colonies take care of respective temple of their settlements & several function of the Lord Shiva are performed throughout the year on specified occasions.

(i) Shiva Tepmle at Atharbanki.

This temple has been built by an old man of the settlement along with other dedicated devotees. The temple of the Lord was completed in 1985 & since then it

has been maintain by non- official committee of management of the locality.

(ii) Shiva temple at Sector-21.

In the past the Lord Shiva was worshiped in a thatched hut in the locality. Latter on a temple was erected in 1976 & the temple entry ceremony was performed in the same year; lord Shiva is named as Akhandalamani from that time on words. At present, Balia baba trust has taken over the responsibility of worshiping the deities & management of the temple.

(iii) Shiva temple at Nuabazar.

This temple of Lord Shiva is recognized as Mukteswar temple Lord in the form of a Linga (roundish Stone slab) was worshiped in a thatched house in 1974. The present temple was constructed in 1996. The worship & function of the temple have been looked after by the devotees & residency of the local settlements.

**Temple of goddess Ramachandi at Nehru Bungalow**

The temple of goddess Ramachandi is specially created & worshiped by the official functionary of the fishery department of the govt. The temple was erected in 1999 & the image of goddess Ramachandi was brought & worshiped in the temple since then. The worship of the goddess & ceremonial function are organized by local devotees & functionary of the fishery department.

**Temple of goddess at Sendhkud.**

It may be mentioned here that apart from the temple of the goddess Ramachandi, the temples of Shri Ram, Rameswar& temple of Lord Jagannath are established in the Sendhakud colony. All the temples & the deities there in, are managed by the devotees &

inhabitants of the colony. Both Odiya settlers &Telegu speaking settlers from Andhra have been maintaining the temple; in spite of differences in culture & language among them, all of them jointly performed the several functions in a peaceful atmosphere.

**Temple of Lord Gopal Jew.**

The temple is situated in the colony of Gopal Jew of the Port image of the deity was worshiped at first in 1967 in the Patrikamahal colony. Soon after the eviction of the Patrikamahal colony the image of the Lord was brought from that place to the Gopaljew colony in the year 1982 on the day of Sri Panchami. Deity has been worshiped in a temple erected by the people of the colony. At present, several religious functions are performed here by the people of the locality.

**Fasts & Festivities.**

The religious fabric of the life of the people of the Port town is marked by various kinds of ritual acts. fasts& folkloric rites termed as 'Upabasa' 'osa' & 'Brata' in Odia vocabulary. The concepts & definitions of those are blurred by the inherent complexity of the meanings in the interpretation of the terms. Ordinarily, the term 'Upabasa' in Odia means abstaining from eating food or eating nothing but it is used very often in a religious sense & it carries significance in several ways. The word, 'upabasa' finds expression in both Sanskrit & Pali languages. The connotation of the term 'upabasa' encompasses an idea that signifies in a literal sense that someone eat nothing for the whole day till the end of the ritual function on the prescribed date; it implies that it is done for the fulfilment of one's internal desire 'manasika' or 'manaskamana' seeking blessings from a divine entity. The people usually abstain from taking food & maintain ritual cleanness in

mind keeping in view the blessings of deities for achieving the objectives. The customary practice of the 'upabasa' is usually coupled with religious act. in this context, the interpretation of the term 'upabasa' by Dr. Rajaballi Pandeya, the author of the *'Hindu Dharmakos'* is very relevant. His analysis reveals that 'upabasa' is primarily meant for earning ritual merits by refraining from all types of sinful & immoral acts. & enjoyment of life. To speak in other words, term clearly implies its use in religious sense; & it seems to be very ancient in origin as it is reflected in traditional puranic& the vedic texts. The meanings of both the words 'fast' (fasting) & 'upabas' seem to be similar but not identical to all intents & purposes because the implicit & latent meaning of the term, 'upabas' is somewhat different in the sense that it does not indicate only refraining from taking food but also carries religious contents in it. Thus very likely the term 'osa' might have been derived from the Sanskrit word 'upabas' or from the parlli language, 'upabasasth' after it being diluted in the native tongue in course of time.

The ritual act., 'osa' is not only meant for fulfilment of one's internal desire or gain but also it aims at wellbeing of the family. It is an all pervasive ritual phenomenon & it is observed in countless ways among the town dwellers. Usually, it is observed to ensure safety from unforeseen dangers & accidents, cure from diseases& prolonged illness, birth of children, acquisition of wealth, success in business, chance of availing prospective brides & grooms, domestic happiness, evil effects of bad stars & spirits, longevity of life &, above all, for the security & safety of life. Ordinarily, the performance of 'osa' is limited to women & unmarried girls but, to lesser extent it is also performed by both men & women irrespective of castes, rich & poor. In addition, it often turns into a group

phenomenon when large number of 'osa' functionaries congregate at a particular place of worship or in a temple on the prescribed occasion. Customarily, each 'osa' is associated with a folkloric story in the poem indicating the details of worship & miraculous power of the presiding deities of the concerned 'osa' ensuring security of life. The ritual acts. or 'osas' do not bear any sanctions from the Hindu traditional scriptures & Vedic texts. In view of the noted authority on the study of folktales & folklores, Prof: Kunjabihari Dash, the observance of 'osa' or 'brata' is not the monopoly of any individuals or groups. It is usually found in all sections of the people irrespective of caste, creeds & religious faiths. And further, certain 'osas' are confined to particular places of worship whereas some others are found in every nook & corner of the rural Odisha.

In the recent centuries, certain novel types of osas in terms of 'melas' i.e. Trinathmela, Sanimela, Saralamela, Panchananmela, Tarinimela & Mangalaosa have cropped up in & around the Port town. These type of religious functions, though not identical but though are similar in many respects, to the traditional categories. The Mangalaosa is performed specially by women on any Thursday (Mangalabar) or all Tuesdays in the month of 'Bhadrab' or 'Aswina' & it is usually observed in groups to worship the goddess Mangala. But Saralamela, Panchananamela & Sanimela etc. are performed both by men & women; the Saralamela (worship of the goddess, Sarala) is performed on any days in the evening fitting to the choice of the individual functionaries preferably on Thursday. But Sani Mela (worship of the Lord Sani) is done strictly or Saturday (Sanibar) and the Panchananamela is usually observed on Monday for the worship of the Lord Shiva. Likewise Trinathmela is observed for the worship of the Lords Brahma, Vishnu & Maheswar on Monday

either individually or collectively .it is worth mentioning here that another widely known ritual function called as Satyanarayan Pala, which is radically different from all other types, is in existence among the people in & around Paradip Port town. This is observed on any day throughout the year, & the Lord Narayan (Synonym of Vishnu) is worshiped. But, in fact, the Lord is worshiped in a different way being named as Satayapir, a mutated name signifying the integration of Hindu god, Satya Narayan & Islamic Shrine Pir. However, its origin & antiquity may be traced back from the 18th century under the compulsive historical circumstances. This apart, another kind of ritual act is generally performed on every day morning or at noon by married women in a peculiar manner; the worship is performed by digging a tiny square sized structure on the public road or on the part of an open space by digging a in front of one's residential house, for the fulfilment of the objectives in mind. Nothing is known about it except visualising it to be a kind of prayer for the blessing from the deity of one's conception; of course, it is strictly individualistic in orientation & it seems as a manifestation of ritual trait of ancient cult.

In the present decades, some section of people prefer to observe fasts & worship several deities out of their own accord on the particular days of a week for fulfilment of their internal desire in spite of their affiliation to different religious faiths & sects. One may observe fasts on a particular day because of his or her pre-conditional vow for the achievement of the gaol; one may not eat non-vegetarian food on Sunday for the worship of god, Sun, Monday for the Lord Shiva, Tuesday for the Goddess Mangala, Thursday for the Goddess Lakshmi, Friday for the Goddess Santosi , Saturday for the Lord Sani. But more often than not, certain sections of religious devotees of

particulars sects avoid taking non-vegetarian food throughout their life. The vegetarianism or pattern food habit is associated with ritual cleanness of body & mind for any religious acts prescribed by certain religious elites. Viewed in this perspective, vegetarianism is integrally connected with an idea of ritual purity & cleanness among the people in the Port town.

Precisely speaking, the term 'brata' is not clearly defined & it is explained in several ways. The concept of 'brata' or the terms itself finds expression in the vedic&Buddhistic literature; the term signifies offering prayers & seeking blessings from a divine entity for fulfilment of one's internal desire; & further it is elaborated indicating faith or devotion in several deities & also invisible appearance of the Lord in both animate & inanimate objects. But it is left open to any body to get blessing from the Lord by virtue of one's devotion worship & meditation; one is expected to dedicate his life & soul together for the attainment of the goal or salvation (mokshya). The ritual function pertaining to 'brata' is considered as an integral aspect of the concept. The basic structures or ingredients of the institution 'brata' are contained in ancient puranic texts in Sanskrit language. Thus the 'brata' is meant for the salvation of the soul from the worldly pleasure & pain. Generally speaking, in the traditional sense the Brata may be described as religious institution in which both men & women perform certain ritual acts in terms fasts, meditation, prayer & reciting religious texts abstaining from domestic deities & staying in particular place of worship for the attainment of the goal, i.e. Dharma (righteous ness), Artha (wealth), Kama (sensual pleasure) & Mukshya (Salvation). But in practice the 'brata' is used to be synonymous & co-terminus with that of 'osa' in particular cases; it differs in degrees from

that, but not in kind. In this context, the analysis of the term by Gopal Ch. Praharaj, an authority of compiling a monumental Bhasakosa in Odia literature indicates that the words 'brata', 'osa' & 'parba' are intermingled, & those are found to have been used synonymously. But, in fact, there exists certain fundamental difference in the concept between the two terms; & again in the opinion of another prominent scholar, on the folklore studies, prof: Kunjabihari Das, the 'osa' is generally observed by the women folk but 'brata' is performed by both men & women; both are meant for the wellbeing of the individuals families & the society; in brief, various kinds of 'osas' & 'bratas' play a vital role in the social control & moral order of both the rural & urban society.

Contrary to expectation, a peculiar ritual item used in 'osa' & 'brata' at times, is also called as 'brata'; a piece of cotton thread set for tying around the arm of a 'brata' functionary ( specially women ) after it being worshiped & offered to a deity on the prescribed occasion of the ritual act. is also called as brata in the native tongue as a symbolic mark of devotional duty for the fulfilment of internal desire. Thus piece of thread with prescribed number of knots tied around the arm of a functionary after it being worshiped at the deity is also called as 'brata'; (the piece of thread is usually thought to have divine power of the deity for the fulfilment of one's objectives). Interestingly, now-a-days, the 'bratas' are made out of cotton thread containing several knots or with small pieces of talisman, & those are sold to the pilgrims & devotees within the temple premises of the goddess Laxmi& other deities ( specially at Puri) by the priests & temple functionaries. It is widely believed that those possess divine power for security & safety of life. It may be well compared to the practice of tying a talisman around the arm of

modern elite to ward off the evil effects of stars & to earn fortunes in obedience to the directives of the fortune tellers, astrologers & tantric. To be specific, the sort of terminological confusion or misinterpretation of the term 'brata' carries no sense & significant except it being distortion in native tongue. The concept of 'brata' is deeply integrated in the Hindu communities. In no other religions of the world, the 'brata' is given such an importance as in the case of Hinduism.

**Modus opreandi of the ritual fasts, 'osas' & 'bratas'**

Generally, the ritual fasts 'bratas' & 'osas' are observed on specific days of the year marked in Hindu calendar months but the particular fasts & festivals are recorded in the puranic texts in terms of 'tithis' but not on dates. They fully depend upon the printed texts of Hindu calendar, almanac termed as *Panji or Panjika*in Odia vocabulary.

Sometimes a section of particular 'osa' functionaries prefer to observe 'osas' in temples of regional importance far away from the town. As a result, the premises of the concerned deities are marked by the congregation of the functionaries including some religious elites at the prescribed days.

Generally, the Brahmin priests are engaged but in some other cases, the functionaries perform puja themselves. But people in general believe that Brahmins are only entitled to perform Puja & their ritual monopoly & authority in worshiping deities is never questioned but in cases of 'osas' & 'bratas' this is not strictly followed because those are individualistic in orientation & it is left open to anybody for one's choice whether to engage a Brahmin priest or not. The 'osa' & 'brata' functionaries are quite aware & conscious of the concept of the ritual purity

& pollution. At times, any types of lapses & deviations from the procedures indicated in the religious booklets are seriously viewed from the ritual standpoints. Any kinds of infringement in terms of fasting & eating forbidden food, cleanness of body & mind etc. are considered as ritual offence and symptoms of bad omens; and as a result, the functionaries become perturbed & upset apprehending mishaps & failure in the objectives. Usually, utmost care is taken not to violate the procedures.

The religious text is recited either by a Brahmin priest or by any of the functionaries & all other functionaries listen to him/her in rapt attention. Usually the tiny religious booklets have been written in colloquial terms bearing lyrical styles by the writers relying upon the facts borrowed from the puranic literature, folk tales & legends. An impressionistic view on the analysis of the stories contained therein indicates not only cosmic power of the deities pertaining to 'osas' & 'brats' is mentioned but also dialogues among the animals, birds, animate & inanimate objects are narrated. However, the functionaries of 'osas' & 'bratas' strictly follow the procedures prescribed in the tiny booklets which are cheaply available in the market.

It needs here to be mentioned that apart from the fasts & festivals mentioned above, some other kinds of ritual fasts are traditionally observed on prescribed days irrespective of months throughout the year. For instance, Rabinarayanbrata is observed on the 11th day in the bright fortnight of any months (Sukla Pakshya Ekadashi) the Lord Sun is worshiped on the occasion specially by the women for the wellbeing of the children. Likewise, another important ritual fasts termed as 'Sudasabrata' is observed by married women on all Thursday throughout the year

provided that particular Thursday occurs on the 10th day of bright fortnight (Sukladashami) of any months. Sometimes, various kinds of worships are also made centering round the sects or cults of new philosophical thoughts propounded by prominent religious personalities of regional or national repute like Nigamanda, Ram Krushna Paramhansa, Abhiram Paramhansa, Sri Aurobinda, Anukula Chandra, Sri Satyasai, Sri Chaitanya, Achytananda, Mahima Gosain & several others on particular occasions in guise of Bratas or osas not only in the costal belt but also in & around Paradip. And further, the ritual fasts named as Yakadashi is considered very significant in Hindu tradition. It is observed on 11th day in both & dark & bright fortnight in each month. Generally it is performed by both males & females irrespective of castes. The functionary of Yakadashibrata maintains religious austerity throughout the day in honour of the Lord Vishnu. They abstain from eating meals except foods & water. Usually, the religious elite, saints, Baishnaba & Brahmin widows prefer to observe it seems very ancient period. And its importance is reflected in various puranic literatures.

Briefly speaking, almost all the categories of the residence in the town observe particular rituals of 'bratas' & 'osas' in spite of their multiple ties to several reformative & innovative cults created & propagated in the past & at present as well. It is very clearly manifested in their perceptive thoughts. The enthusiasm & devotion with which ritual fasts are performed, in urban society undoubtedly indicate their unflinching faith in the religious rites. The migration from the villages to the urban centres is a continuous process in search of employment opportunities, commercial enterprises & labour-oriented jobs. The urbanities or city-dwellers come in constant

interaction with the villagers by means of matrimonial alliances & trade links in vegetable products & essential commodities. As a result, due to outflow & inflow of people from respective centres of activities customary practices, 'osas' & 'bratas' are integrated into the ways of living of the urban communities through the channels of kinship, caste, migration & linkage of trade. Thus, those religious rites constitute the ingredients & basic components which are carried forward to the metropolis, urban centres & urban society from where those cultural traits are reshaped, modified & redefined to form rural-urban continuum through passage of time. Interestingly enough, the educated youths qualified in engineering technology & science, who depreciate to observe those ritual practices as superstations & blind beliefs are found to have been the victims of the same under compulsive circumstances because of their old & orthodox parents who decline to give up the traditional system in whichever form it might be. Thus, one need not be surprised when folkloric songs in rhythmical styles relating to certain 'osas' like Khudarankuni 'osa' &GurubarManabasa 'osa' are expressed & shouted in loud voice in urban centres in the microphone on the prescribed occasions in the Port town in the same manner as recited in far flung villages of adjacent panchayats among the girls of illiterate & poor families. Understandably, a new dimension of folkloric culture is interpolated & integrated into the traditional Hinduism without any sanctions from the scriptural texts & testaments.

**Major festivals of the Port town.**
**Baliyatra festival in the Port town:**

The Baliyatra festival at the Port coast is a very recent phenomenon. It came in to being in 1990 after an interval of 28 years of the establishment of the Port in 1962.

It is needless to state that much prior to the establishment of the Port at Paradip in 1962. The festival had been performed being termed as Jaliabhasa/Dangabhasa/ Boitabhasa/Boitabandana all along the coast of Paradip through centuries like all other parts of the coastal districts of Odisha. But after the establishment of the port, it was performed by the workers & employee of the Port in a very fragmented manner either in groups or by individual families in the sea coast in a festive mood on the full moon day of Kartik (Oct.-Nov.). Through the growth of the Port, the officials including Chairman of the Port took interest to sail the decorated ship on the occasion with the employees & the public at large. It was done specially during the Chairmanship of Premananda Tripathy during his tenure of service in 1975. But it was very irregular & unorganised & ultimately it was stopped for a decades since 1975; however, ultimately it was started in organized & systematic manner since 1990 during the period of Chief Minister-ship of BijuPattanaik. Instead of it being called Paradip Baliyatra or Baliyatra festival, it was changed to be called as Kalinga Baliyatra because of special interest of Chief Minister to add historic name, the Kalinga to designate any venture of industry or any act of socio-cultural developmental to signify the distinctive identity to the kingdom of ancient Kalinga of the present Odisha.

The festival of Baliyatra stated functioning on a sandy field at the sea shore through the initiative of a few limited officials of the Port & State govt. in collaboration with the public. But after a lapse of three decades or so it has grown at a very rapid rate & at present, it attracts the wider attention of many, far & wide, in several respects.

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** A brief description of the Baliyatra& its historical development is out lined in the appendix-

The preparatory arrangements for the festival starts from one month ahead & a committee of management constituting officials of the Port authority, district administration & also elites & representatives of several non-official organisations, is formed for the smooth functioning of the festival under the Chairmanship of the Collector of the district. The festival is inaugurated by the Chief Minister in the evening preceding to the day of celebration of Boita bandana (ritual functions for sailing the decorative artificial ship) on the full moon day of Kartik (Oct. -Nov.). usually on the next day morning that is i.e. on the full moon day of Kartik, sailing a of a decorated ship starts in the next early in the morning by the chief guest, either chief minister or the chairman of the Port trust in a ceremonial fashion amidst loud cheers of joy in presence of large gathering of the Port employees & workers apart from dignitaries from various companies engaged in the Port operation. Generally, Baliyatra continues for a period of one week & the closing ceremony of the festival is performed by the minister of the state govt. Customarily, the festival attracts the attention of the public from the various corners of the rural & urban communities; the place at sea shore becomes crowded because of various entertainment programmes of parties of opera, melodies, folk dance & exhibitions of rare handicrafts etc. Besides, the concentration of the stalls of multifarious varieties of goods & stationaries, modern types of sweet stalls, several advertising & publishing agencies of the govt. etc., the place is converted into a busy trading centre during the period of the festival. This apart, at every evening the public meetings are attended by the state dignitaries & ministers, eminent personalities, top ranking officers of the corporate houses etc.; their speeches in the meetings indicate not only the problem & prospects of the Port but also they

elaborately high light tradition of maritime treads & sea voyages to the countries of the South east Ashia& Indonesia particularly to the Island of Bali in the ancient area along the coast of the Kalinga (Odisha). It needs here to be mentioned that a souvenir termed as KalingaBaliyatra, Paradip is published in each year on the occasion of inauguration of the function at the Port.

**Sea voyage to Indonesia and Biju Pattanaik.**

The festival of Baliyatra at the coast of Paradip in 1992 remains as a memorable event in the modern history of ancient Paradip. The festival of Baliyatra (or Boitabandan) is observed on the full-moon day of Kartika (Oct.-Nov.); it is performed as a mark of commemorative occurrence related to centuries-old maritime trade link between the ancient country of Kalinga (Odisha) & South-east Asiatic Countries particularly the State of Bali of ***Indonesia***. The Bali is a very small country out of 26States of Indonesia & it is primarily dominated by the Hindus who alone constituted about 93% of population in 1980 & the rest of the population belonged to Muslims, Buddhists, Christians & others consisting of miscellaneous groups. The analogous socio cultural structures between the two countries bear eloquent testimony to visualize the age-old trade link in ancient historical perspectives.

It is noteworthy to indicate here that during the second tenure of his Chief-Ministership (1990-1995), he was invited in 1992 by the leading political elites, devoted followers admirers & political party dignitaries to inaugurate the festival of Baliyatra at the coast of Paradip Port. He suddenly agreed to take part in the function & advised them to make arrangement not only to sail symbolic decorated ship, ***Jalia*** made of barks of the plantain plant or cork to be floated in the sea but instead,

to take adequate steps for the voyage of a ship to Indonesia especially to the country of Bali to revive the cultural & trade link between the two countries. However, this unexpected proposal came as a matter of surprise among the public & the State Govt. Officials as well. But, in fact, it was materialized on the day of festival of the Baliyatra. The administrative machinery was geared up through his initiative & direction for official contact to central administration of Govt. of India & accordingly, the arrangements were made in time. Ultimately, ceremonial sending off the sail, INS V-Samudra carrying selected persons by the Chief-Minister namely Nibedita Acharya (Young Educated girl), Manmohan Mishra (Political elite & poet), Jogendra Behera (MLA) including others, started from Paradip on 10th Nov. morning in 1992 to Cambell Bay reached Bali via Padang, Jakarta & Surabaya in the period from 31st Jan. to 3rd Feb. 1993; keeping an eye to the ancient tradition, the ship was departed from the coast amidst the loud cheers of joy incorporating the versions "Aa, Ka, Ma, Boi" by the large gathering of the people in the presence of the Chief Minister & his Cabinet colleagues. And again, they were also present at the time of arrival of the ship in Bali to welcome them for their safe & successful journey. On that occasion, a seminar was held at Denpasar, Bali in February 1993 on Indonesian cultural relations; to speak in other words, the seminar provided an academic forum for interaction between the scholars from Odisha & Indonesia on various aspects of cultural integration & assimilation.

Undoubtedly, there exists a close relationship between India (Odisha) & Indonesia being explained in several respects in terms of way of life, language, arts & technology. To quote in the words of Prof: Bandam from Indonesia "the Boitabandan festival itself has a parallel

celebration in the Masakapan KeTukad of Bali with a similar offering of boats in memory of their maritime ancestors. There are shared symbols of worship such as mountain Mahendragiri and the river, Mahendratanaya; the rituals of Garbhana Sankranti in Orissa & its parallel, the Mabinukukung at Bali; the Goddess of wealth & prosperity, Lakshmi in Orissa & Devi Sri in Bali. There is archaeological & written evidence of relationship that extends into 3rd Millennium B.C. down through the reign of Ashoka until 14th century with export of elephants, pepper, gems cotton and conch shells from the Port of Paloura (Palur today) &Nubin to Bali & Sumatra. Buddhism, Hinduism & later Islam supported & enhanced these links & various stages in history of which there remain to this day enduring influences".

However, the Baliyatra (Boitabandana) festival at Paradip Port has been observed since 1992 with much pomp & show through the patronage of State administration in collaboration with Port authority every year till date. Thus this manifests his lofty imagination in rediscovering glorious maritime tradition which once upon a time existed between the two countries from the 3rd century B.C. The Baliyatra festival in the current year is planned out to be celebrated by the State Govt. through special initiative of his son Naveen Pattanaik, the Chief-Minister of Odisha as a fitting tribute in memory of his father during birth centenary year of 2016.

# CHAPTER 9

## MODERN HISTORY OF ANCIENT PARADIP

### Ancient Capital of Paradip

The ancient palatial building at Paradip Garh, at present, is in ruins indicating crumbling legacy of the Sendha dynasty as a mute spectator. But Paradip, through its introspection, is often reminded about the happenings of the glorious past of Sendha kings - their whimsical behaviour, a good many peculiarities of royal aristocracies, indomitable courage against the Gajapati king Shri Ram Chandra Dev-1, their defensive and offensive measures against the British authority as also in displaying the spirit of insubordination to the Marathas. A new residential building has now been erected very close to the old one by late Ratnamali Jema, the daughter of Jagadish Sendha. But nobody of the royal family stays permanently at Paradip. Late Ratnamali Jema during her last days lived with her youngest daughter Dr Bani Samanta, at Jatani (Khurda), a gynecologist under the Railway Department. Now she has retired and divides her time between Pondicherry and Pradip. The other daughter Pratignya Kumari Samanta and her son Biswambher Samanta have preferred to stay at Pondichery and are devoted to spiritualism and philosophy of Sri Aurobindo. It needs to be mentioned here that Partignya Kumari Samanta has married Manoj Das, a man of international repute for his contribution to the field

of literature. He has been rewarded with Kendra Sahitya Academy Awards and Doctor of Philosophy and also has been honoured with Padma Shri award by the Goverent of sIndia. In addition, he is widely known in India and abroad for his profound knowledge on the philosophical thought of Sri Aurobindo.

Narayana Birabara Samanta, the century-old freedom fighter and political leader is no more, and breathed his last in 1999. He was a centre of attraction not only as the political leader and freedom fighter but also as a writer, philanthropist, social activist and planner for the port at Paradip. The temple of goddess Kanak Durga, the presiding deity of the Sendha Kings, has been rebuilt by the Archeological Department of Government of India in the old style to preserve the lost traditions. Today it stands as a heritage building in front of the ruined palace. The original idol of Goddess Kanak Durga made of gold, weighing around 3 kg, was stolen away from the old temple of the palace in 1952. The gold image could not be recovered despite frantic search by the members of royal family and also by the Government. Certainly, it was considered as a very tragic incident in the history of royal family. However, the Temple of Lord Lokanath, which is situated very close to the residential quarters of the royal family, is in perfect condition. New structures such as boundary wall and extension of building for kitchen etc., which have been built with support from the youngest daughter Bani Samanta, The deity has become the major source of attraction for the various categories of people from the port town and industrial township apart from the local people. Thus, the temple which dates back about 10$^{th}$ century A.D. is preserved in proper style and stands as historical monument though it has not drawn the attention of the historians and Paradip Port Authority as

it deserves. To speak in retrospect, a few decades back Paradeep was the centre of political activities for a pretty long time due to political leadership of N.B. Samanta and Ratnamali Jema. While she was elected as the M.L.A. from the congress party in the year 1961, N.B. Samanta got elected as M.L.A. from Utkal Congress and became a Deputy Speaker of the Legislative Assembly of Odisha in 1971.

To speak in political terms, the Kujanga Estate including Erasama and Tirtol were tagged together as a single legislative segment since 1936, Nabakrushna Choudhury was elected from this constituency in 1937 defeating the Landlord Chintamani Acharya, the nominee of the British government, as per the provisions of the government of India Act, 1935 to the Odisha legislative assembly which then constituted of 60 members only (at present it consists of 147 members after its expansion in two phases since its inception). Sri Sarangadhar Das was elected from the Congress Party on the basis of limited franchise during the pre-independent period under the Prime Ministership of Dr. H. K. Mahatab (1946 - 1950). Following the resignation of Sri Das from the Congress Party, N. B. Samanta was elected to the assembly in 1949 as a nominee of the Congress Party in the bye-election defeating Nisamani Khuntia of Praja Socialist Party. But thereafter, as per the constitutional provision, the general election was held on the basis of adult suffrage in 1950. In 1952 Tirtol was separated as an independent legislative segment from Erasama. In subsequent years, the following representatives were elected from the Erasama legislative constituency from different political parties - N. B. Samanta (Congress party, 1949 and Utkal Congress, 1971); Gourishyam Nayak (Congress party, 1952); Lokanath Choudhury (Communist party, 1957, 1967 and 1974); Ratnamali Jema (Congress party, 1961); Krushna Chandra

Swain (Congress party, 1985); Bijay Nayak (Congress party, 1995); Dr. Damodar Rout (Janata party, 1977, 1980 and 1990 thereafter from Biju Janata Dal in 2000 and 2004). It may be stated that Lokanath Choudhury was also elected twice from the Jagatsinghpur parliamentary constituency in 1989 and 1992 respectively.

Paradip became a separate constituency in 2009 and Dr Damodar Rout got elected for two consecutive terms in 2009 and 2014 from it.

**Paradip and Fishermen in Recent Decades.**

The ancient Paradip Garh has been converted into a Gram Panchayat. Now the panchayat has developed into a mini-township having establishments of government offices, educational institutions and private companies. In addition, the two industrial units of prawn and fish processing factories viz Suryo Udyog Ltd. and Falcon Marine Export Ltd. have become the main sources of income of large number of people around the villages.

The fishermen who, once upon a time were naval force and sea pirates, have forgotten their past. Majority of them earn their living by means of their traditional boats and nets in creeks and rivers in the riparian villages. They are put into miserable conditions of living due to dwindling fishery resources, courtesy- environmental hazards and industrial pollution. But it is worth-mentioning here that some of them have grown rich and are involved in commercial enterprises of prawn farming and a few have become the owners of deep-sea trawlers. This apart, several educated elites have occupied higher positions in the fields of education, engineering and modern technology and in the state bureaucracy. Some of the political elites, of their respective castes, have established their status in the rank and file of the modern representative democracy. The

younger generations have not yet forgotten the potential contribution of their ancestors to the glorious naval tradition of the coast. Some of the elities of their caste have remembered well the dedication and sacrifice of N.B. Samanta for the cause of all round development of their caste in pre-and post-Independence era.

However, the traditional caste assembly is now faction-ridden and no longer united as it was in the past. The Sananda for the right of fishing in all the rivers and creeks lost its worth and it was not accepted by the state administration after the implementation of the Estate Abolition Act in 1952. But the government was indecisive to adopt a correct course of action because of the involvement of entire fishing community. During the settlement of record of right and rent over the land in question between 1959-1966, the claim of the fishermen to be recorded as tenants in respect of Saharapentha Machhadia was rejected and the reasons for rejection were mentioned in the report of the major settlement(Appendix-14).The scheduled amount of annual lease value for the right of fishing in 57 rivers and creeks (known as Saharapentha Machhadia), which was paid by the caste leadership, has been channelised for the payment through the Kalinga Karnadhar Primary Fishermen Co-operative Society formed and registered in 1977 at the initiative of N.B. Samanta which was in sync with the changing rules of the State Government (Appendix-15). Customarily, an amount of Rs.500 was paid to the Estate as the lease value against "Saharapentha Machhadia" per annum which was latter increased to rupees one lakhs per annum. Generally, their caste leadership veers round the issue of payment of lease for the right of fishing. However, their traditional caste leadership has been replaced, as it were, by the Co-operative Society through which the payment is done for

the collective right of fishing community. At present, the Kalinga Karnadhar Primary Fishermen Co-operative Society is the biggest fishermen co-operative Society of Odisha having a numerical strength of membership which is more than eight thousands and it consists of 101 fishing villages of both the districts of Kendrapara and Jagatsinghpur.

**Radical Change in the History of Paradip and Establishment of the Port.**

History of Paradip and Kujanga changed radically after independence. The ex-estate Kujanga was divided and sub-divided into various Blocks and panchayats. Some parts of Kujanga territories were integrated into the Blocks and Tehasils of the districts of Kendrapara. Simultaneously, large forest tracts came under the separate forest divisions of the districts of Jagatsinghpur and Kendrapara.

The question of establishment of a port at the eastern coast between Calcutta and Vizagpatam was mooted by the Government of India ever since 1948. The ports (technical) committee recommended for the investigation to find out infrastructural facilities for the location of a port. The river mouth of Mahanadi at Paradeep on the coast of Odisha was considered as the most suitable place for a deep sea port. Interestingly, this was also recommended by the French Technical Mission in 1951 and these recommendations were favourable for the establishment of the deep sea port at Paradip. In this context, a model study was conducted by the Central Water Power Research Commission, Pune during 1954 to ascertain a location of an estuarine harbour or a coastal harbor. The study continued up to 1958. A lagoon type harbour was recommended to be established at Paradip. Intermediate Port Development Committee accepted the

report for the location of the minor port. Meanwhile, in 1958, under the initiative of Government of Odisha, a team of expert from Japan in collaboration with the university of Tokyo, conducted a model study and submitted a comprehensive report in favour of the establishment of a port at Paradeep. Since then, the State Government took initiative in co-operating and co-coordinating with the Central Government, time and again for the establishment of a port at Paradeep.

In this context, it is worth mentioning that the role of N. B. Samanta was of critical importance in generating co-operation with the hydrographical surveys at the Mahanadi river mouth. Besides, he also published some articles in the local newspapers regarding the economic growth potential of the hinterland because of the port that helped mould the local public opinion in favour of the project. He was in touch with the State and Central government agencies in respect of the establishment of the port. In January 1958 during the second five-year plan Paradip was declared as a minor port. The Intermediate Port Development Committee of Government of India recommended for an intermediate port by stages during third plan period. Ultimately a master plan was drawn up for the developing the port at Paradip in 1961 with the help of British consulting engineers M/s Rondal, Palmer and Tritton.

The technical and economic feasibility reports from the experts went in favour of the establishment of the port at Paradip in 1961. Ultimately, the final decision was also taken in the said year for a sea port at Paradip under the dynamic leadership of the-then chief minister of Odisha, Biju Patnaik, the legendary and visionary figure who shaped the history of Modern Odisha. On the occasion of the visit of the-then Prime Minister of India, Pundit

Jawaharlal Nehru, for laying in the foundation stone of the port at Paradeep, a meeting was held on the premises of the Bana Bihari High School, Kujanga on 2nd January 1962 under the presidentship of Biju Patnaik. Ratnamali Jema, M. L. A. and N. B. Samanta were present in the meeting. The decision for the establishment of the port was declared in the midst of loud cheers of joy among the unprecedented crowd. Ratnamali Jema presented a decorated ship made of silver to the Prime Minister in the meeting. On the next day that is on 3rd January the foundation stone for the port was laid by the Prime Minister at the selected site in the presence of large number of officials of the State and Central government including the dignitaries and huge crowd. Metaphorically speaking, this occasion seemed to have symbolically established the linkage between the old regional naval tradition and the great modern naval tradition of Indian civilization.

The construction of the port was taken up on war footing by the State government and an amount of rupees 20.3 crores was spent from the ex-chequer, Government of Odisha. The forest land to the extent of 6,800 acres (4,700 acres from the village Sendhakud and 2100 acres from the village Bhitaragarh) was acquired for the port. The port was constructed at a particular site of the village Sendhakud basing upon the report of stability of the sea-shore which required a depth of 40 feet. The construction started from 19th November 1962. As a matter of fact, in spite of financial crisis of the state government, the establishment of the port could be possible due to sole initiative, decision and determination of the-then chief minister, Biju Patnaik. At the request of the State Government, the Government of India took over the management of the port with effect from 1st June, 1965. The port was decleared to be navigable with the entry of

the Naval vessel INS INVESTIGATOR on 12th March, 1966. The Paradeep port was declared as a major port in India on 18th March, 1966. The Paradeep port is situated at latitude 20⁰- 15′-6″, N longtitude 85⁰- 40′-35″ East with a distances via sea route from Calcutta and Vizagapatam and Chennai to Paradeep are 210, 260 and 598 nautical miles respectively. The port is 122 kilometers from Bhubaneswar and 90 kilometers from Cuttack. (Appendix-16). It is also irony of the fate that the name of N. B. Samanta has not been recorded in the administrative history of the port, both by the state and central governments, though his contribution is intrinsically important for the establishment of port at Paradip (Appendix-17). In the present decade, the Paradip port is one of the major ports in India. During the last decades, the Paradip port has made rapid progresses. An integrated fishing harbour with a capacity of 632 mechanised boats and 220 trawlers have been operating at the port site.

Paradip has been converted into a major industrial complex. Apart from the port, An Oil refinery of Indian Oil Corporation Limited, Paradeep Phosphates Ltd. (PPL), Indian Farmers Fertilizers Cooperative Limited- IFFCO ( formerly known as Oswal Chemicals and Fertilizers Ltd.(OCFL.), Essar Steel Plant, 5 oil terminals of Hindustan Petroleum Corporation Ltd. (HPCL), Bharat Petroleum Corporation Ltd. (BPCL), Indian Oil Ltd., Indian Oil Corporation Ltd. (IOCL), LPG marketing terminal have come up around the city. Similarly IOCL Lighterage Terminal, Paradip-Haladia-Barauni pipe line by IOCL for transportation of crude oil, Adani Willmar ( formerly known as Cargil India Vegetable Oil Refinery Project), two Carbon Plants and one Submillar and several ancillary industrial units have been established centering round the communication facilities through sea and land.

Besides a Plastic Park covering 1000 acres of area at Siju village under Kujanag block, Deepak Fertilizer Plant in an area of 415 acres of land near Rangiagada village have also been proposed.

The Paradeep port township and all other industrial units have a Local Self Government viz. the municipal administration (since 2002) but it was under the Notified Area Council from 1979-2001. As per the census report 2011 the population of the Paradeep Municipality is 68,311.

At present, Paradeep port occupies number one postion in cargo handleing with a volume of 115.42 MMTPA as on March 31st 2018 of 12 major ports in India. This has become the gateway of the sea-borne trade of Eastern India, inter-linking Odisha, Andhra Pradesh, Chhatisgarh, Madhya Pradesh, Bihar, Jharkhand, and West Bengal. Paradeep port has 20 berths and four mechanized loading plants, one for loading iron-ore, other for loading coal, one oil and another for clean cargo. There are also two mechanized fertilizer handling plants owned by PPL and IFFCO.

In addition, the declaration of Special Economic Zone around Paradeep has further boosted the growth of the port-based industries. Thus Paradip port is expected to have a bright future in years to come..

**Fishing Harbour at Paradip**

Ancillary to the development of the Port at Paradip major changes were bound to come along and the Paradip Fishing Harbour was but an expected outcome. The chapter would not be complete without a script on the Fishing Harbour at Paradip and hence an effort is being made to present a brief yet complete perspective.

The fishing harbor at the Paradip Port carries its own worth in and around Paradip, it has been operating at the confluence point of the Mahanadi river and the sea adjacent to the site of the Nehru bungalow. At the beginning, the harbour was working at the gate No.5 of the Port. Later on the Port authority took a decision to separate the site from the Port premises and it was shifted from that site to the existing spot in the year 1998. The infrastructural facilities in terms of four jetties, construction of the buildings for marketing and residence, demarcated place for parking of the fishing boats and trawlers, the strutcures for supply of water and electricity etc. were built by the central government ( Agriculture Department) at the cost of Rs.39 crores over the land to the extending over a span of 39 acres. But later on, due to the demands of the marine enterprises and special initiative of the state government, the entire management of the harbour was transferred to the State government in the month of November, 2011 by the Port authority. Since then, the State Government has been maintaining the harbour through a committee of management consisting of officials of both the State and the Central governments, Chairman of the Port Trust, Secretary and director of Fisheries and some other officers and representatives from the fishing trawler owners and traditional fishermen community. Contrary to expectation, the function of the committee of management appears has been far from satisfactory during the decades since the transfer of the management to the State government. At present, the Paradip fishing harbour has established its importance among all the fishing harbours in the States of Goa, Karnataka, West Bengal, Tamilnadu , Kerala, Andhra Pradesh, Maharashtra and Gujrat.

To state in general terms, the fishing harbour has made significant contribution to the economic growth of

the State of Odisha. According to a non-official estimate, more than forty thousand people, either directly or indirectly, depend on the harbour for earning their livelihood. Besides, in the present decade, the harbour is reported to have been earning to the tune or about 500 crores of foreign exchange per annum. In addition, a very substantial amount of revenue to the tune of Rupees 75 lakhs or more is being collected by the State. It may be stated here that in the year 2016 the harbour has succeeded in exporting marine products including fish and etc. to the extent of 15 thousand metric tones compared to thousand tones of the previous year of 2015 and an amount to the tune of Rupees 90 lakhs of revenue was collected in 2016 in comparison to Rupees 75 lakhs collected in the previous year . Certainly, the harbour is expected to earn good fortunes for the state with a little more attention paid for its growth by both the state and port administration.

Generally, the fishermen are the traditional inhabitants of Kujang and Paradip and their numerical strength is much more than all other caste groups in the region. They earn their livelihood primarily on fishing in rivers and creeks. But in modern times, not only the fishermen i.e. Kaibartas, Gokhas, Telegu speaking Nolias but also commercial enterprises owned by non fishermen caste are involved in deep sea fishing at the harbour by means of mechanized boats. To state in retrospect, at the very outset, very limited number of Kaibartas took initiative and interest for starting sea fishing at the coast during the seventies of the $20^{th}$ century. The fishermen of the locality were not in a position to purchase mechanized boats due to their poor economic condition. However, both traditional communities and commercial enterprises were encouraged by the State Government to exploit the marine resources for their economic development. They were

provided with subsidized loans from the Odisha State Financial Corporation. Subsequently, their number increased gradually to the extent of 100 in 1975. Apart from the small mechanized boats, the large boats measuring 32′ to 40′ length each or more also were engaged in sea fishing. Meanwhile, an organization called as the Odisha Marine Fish Producer's Association (OMFPA) was formed among the mechanized boat owners and that was duly registered under the State Government bearing Regd.No.12099/1035-77/78 to regulate marketing of the marine products at the coast. During the decade 1980-1990 the large size trawlers came into use and those were called as Suna trawlers. At present, the numerical strength of the trawlers at the coast is 500 while the small Nolia boats are enumerated at 336. At times, due to unauthorized entry of the boats from outside into the Paradip sea fishing Zone the total number of mechanical boats has been observed to cross over 1000 in number. Besides, very large boats measuring 60′ to 68′ length are also operating here.

To be specific, as regards the infrastrutctural developments on the fishing harbour, nothing has been done so far by the initiative of the state government except for the construction of the platform for an open marketing auction at the cost of about one crore rupees. Precisely, stated due to lack of adequate infrastructure facilities in terms of cold storage, ice factory, open system of marketing at the demarcated place, supply of water and electricity, adoption of pollution free norms and environmental sanitation etc. the healthy growth of the fishing harbour has been hampered a great deal and unless remedial measures are taken at the earliest the harbour's future is in jeopardy. The construction of the fishing jetty, though badly needed, has not yet been done despite representations to the authority by the marine enterprises.

It has been inordinately delayed due to lack of allotment of required land to the extent of 6.5 acres at the existing site, neither the state government nor the port authority has taken appropriate steps in that respect. The formidable issue of the digging/dredging of the mouth of the river Mahanadi at the sea shore is yet be initiated. It is surprising to note that the state government has not taken any interest to spend even a conservative estimate of Rs.18 crores for the matter which directly impacts the livelihood of the people in and around Paradip. Resultantly, the fishing trawlers are put into lot of difficulties to reach the jetty in time and are forced to change the route to come via the river Barunei covering an extra 50 kilometers of distance when they could have reached the harbour through the shortest route of a few kilometers through the mouth of the river Mahanadi. Both the state and port administration appear to be indifferent and callous towards the pending issue of dredging the Mahanadi river mouth which is of urgent necessity. In addition, marine enterprises are facing a lot of hardships centering round the problems of parking of the mechanized boats at the harbor. At present, it is needless to say, all the trawler owners remain in the state of utter confusion or at their wit's end to adjust the parking sites for their individual trawlers after the return from fishing because of limitation of the space. In fact, at the beginning, the demarcated place for the port was planned out to accommodate only 350 trawlers. However, at present, more than 1000 trawlers are to be accommodated at the same place which appears to be virtually impossible. Thus inevitable congestions are a routine affair. In view of the existing situation, the expansion of the parking area deserves attention of the state government. Besides, the fishing trawlers are not provided with the opportunity to get the required quantity of diesel at the subsidized rate

like the provision accorded to the marine fishing enterprises in other parts of India, viz. Goa, Kerala, Gujarat etc. In consequence the local enterprises, including traditional fishermen, suffer a lot despite having diesel pumps at the base of the harbour without any financial relief due to callous attitude of the State government and Port Trust authority.

It is not out of the context to indicate the existing threat to life and livelihood of the marine fishermen and the fishing enterprises due to their association with ventures into the deep sea fishing. They are seriously affected because of the ban on sea fishing by the government for a period of seven months. i.e. from the 1st Nov to 31st May for the security and safety of the Olive Ridley turtles as per the international guidelines, as a result they suffer a great deal economically . It seems pertinent to outline that the issue of endangered species of Olive Ridley is not limited to any region but it is partly national and partly international in nature. Odisha is internationally known for the migration of the Olive Ridley turtles to its sea coasts at Bhitarkanika and Kendrapada apart from the migrations to the coasts of Ganjam and Dhamra (Bhadrak) also. The turtles are also found, at times, in large number laying eggs in the sea beach of Puri and Paradip. In addition, the restriction is imposed on fishing for a period of two months at the coast according to OMPRA Act, 1981 and further, seasonal cyclonic storms, sudden rise and fall of sea waves at times and unexpected incessant rains due to creation of depression and low pressure belt inside the sea force the sea going fishermen to remain in the fear psychosis apprehending danger at any time. And again, to add to their woes, the marine resources are decreasing day by day due to reckless destruction owing to several reasons and thus they are left with no alternatives to earn

their livelihood under the compulsive circumstances. Nothing has been done so far for their economic rehabilitation during the period of imposition of ban on fishing except administrative assurances from time to time. Certainly their problem deserves attention for the permanent solution of the issue of the ban period as it is integrally connected to life and livelihood of the traditional marine fishermen and the fishing enterprises at the sea coast of Paradeep.

It is heartening to note that inspite of several hurdles the Paradeep fishing harbour has been able to obtain the certificate of identification from the Export Inspection Agency / Council on 9th Aug, 2017 (No. KOL-375), and as a result, the harbour is now in a position to export marine products directly or independently to any foreign countries with its own brand instead of any other intermediary companies. The Individual marine enterprises are at liberty to have direct contact with their concerned customers for the export of products rather than being mediated through by any intermediary agencies. Naturally the enterprises are happy enough, at present, to go ahead for their legitimate and expected profits.

The harbour has also recently obtained the EU standard certification which will facilitate export to European countries.

In fact, in spite of getting the status of Export Inspection Agency, harbour is expected to obtain the EU standard certification without which harbour might not be in a position to export marine products directly because of mandatory provisions for the export to the foreign countries to that effect.

It is noteworthy to state that the European Union had intimated the State Govt. about their visit on 21st Nov

2017 to verify the infrastructural position with an intention to accord EU standard certification to facilitate the export of marine products. Accordingly, the European Union team consisting of two members along with the representatives from the Export Inspection Council (EIC) and the Marine Products Export Development Authority (MPEDA) inspected the fish landing harbours and the fish product farms in different parts of the state including fish landing centers at Paradip, FALCON fish production centers at Bhubaneswar, Brackish water farms in Puri and Balesore districts for a period of more than one week and evaluated the regulating system of fish production and processing of Fishery products for export. They also verified the desirable criteria in terms of environmental norms for cleaning, sanitation, precaution measures for preventing infection, processing and checking the quality of products. Whatever the case may be despite several pending issues to be solved, the Euro team is reported to have given a positive nod about the quality of aquaculture products from Odisha with the suggestion of setting up extra pre-processing centers in the state . As a matter of fact Odisha occupies a prominent place in the international market in the field of export of marine products.

Today, the European Union is the second largest importer of the fish products from Odisha apart from the export to other countries like Japan, USA and the Middle East. The export value to the EU has increased to about Rs.150 crores in the year 2016-2017 from Rs.89.42 crores in 2012-13, this apart the total value of the marine products in Odisha has reached around Rs.2205 crores during 2016-2017 from the Rs.908 crores in 2012-2013. However, at present, the harbour is stated to have achieved a long awaited success in the current year. To speak in other words, the year of 2017 may be marked as a year of

international reorganization in the history of Paradip fishing harbour. It marks an epoch to the effect that obtaining Export Inspection Council Status and active recommendation of the Euro standard certification from the European Union in the same year has catapulted Paradeep fishing harbour to a position of prominence, at par with international standards, to compete in the International market exhibiting its importance and excellence.

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# CHAPTER 10

## CONCLUDING REMARKS

The foregoing descriptions in this volume pertaining to the kingdom of Kujanga, of which Paradip was an integral part, clearly throws some light directly or indirectly on several aspects of the socio-cultural tradition of the-then society in the remote past. The importance of Paradip or the term itself did not figure in the historical records till the year 1729 when a king of Sendha dynasty, Biswambher Sendha, erected the fort at Paradip. But the indirect references to the term and its analogous use have been expressed in the Puranic literature of the 16$^{th}$ century. The diverse interpretations of the term Paradip or the efforts to trace the origin of its history do not yield any results except ending in futile exercises and hence are of little significance. But Paradip did have its historical importance in the ancient era. Mere absence of a particular name in the historical records does not necessarily mean that its importance did not exist. Contrary to expectation, Paradip had its glorious cultural attainment in the bygone days.

The fishermen (kaibartas) were the ancient dwellers along the coast of Kujanga. The antiquity of the term, 'kaibarta' finds expression in the Vedic and Puranic literature. The ancient historical records indicate their role in the naval tradition since 4$^{th}$ century B.C. The historical account relating to the visit of Chinese traveller, Hiuen-

Tsang during 7th century A. D. at the coast of the Bay of Bengal and the warning signals sent to him not to fall an easy prey to the sea pirates and fishermen suggests that the people around the coast were much dependant to earn their living on sea-trade and they were experts in sea-voyages to far off places. It is no secret to any historians that during that period, maritime activities were in full swing in different parts of the coast of Odisha. The fishermen were no other than the descendants of the Nisadas who had developed their own civilization in the river basins of the Mahanadi, Brahmani and Baitarani around 5th century A.D. This has been vindicated and manifested in the temple and deity of the Goddess Panchabarahi located at the village Satabhaya. The worship of the deity is strictly limited to the womenfolk belonging to the Kaibartas (Dalai sub-caste of fishermen) and this is a very unique cultural trait of its kind at the sea shore. Obviously the females were bound to attend the ritual functions when the males were scheduled to be absent for a long period in the maritime trade. This hypothetical contention is corroborated from the fact that much prior to the establishment of the Sendha dynasty in 17th century, eight separate territories were ruled by the fishermen. In brief, their maritime militancy, skilled boatmanship in sea and rivers, indomitable courage, preponderance in composition of the coastal population, collective behaviour, distinctive physical traits, variation in vocabulary and pronunciation and ethnocentric outlook are reflective enough to presuppose that they were the original settlers and inhabitants at the sea-coast of Kujanga. At present, they are the dominant caste and pre-ponderant in the population of Kujanga. Understandably, they are considered as a pivotal political force, in and around Paradip. In sum, the history of Kujanga (Paradip) cannot be defined without taking an account of the fishermen (kaibartas), both in retrospect and prospect.

The temples of Lord Lokanath and Pareswar at Paradip are of 10th century and 11th century respectively and each of them indicates different religious tradition. The temple of Lokanath is very unique for its kind reflecting Buddhist architectural design. The architectural style of the temple which is in the shape of a standing elephant, combined with certain other features, creates a strange idea contrary to the pattern of temples erected in the past by the Hindu kings. The composite structure of the deity, Lokanath, embodying symbolic features of the deities of Bishnu, Shiva and Buddha in a single entity imperatively indicates the co-existence of Buddhism and Hinduism during 10th century at the coast of Paradip. Certainly the image of Lokanath is none other than a Buddhist image of Lokeswar/Abalokiteswar. However, on the other hand, the temple of Pareswar built around the 11th century clearly implies the trend of Shaivaism, when the worship of Lord Buddha existed in a state of degeneration. The people, in general, were already sensitised to accept the worship of Lord Buddha with the Hindu deities in temples and shrines. Viewed from historical angles, both the temples of Lokanath and Pareswar must have been built through the patronage of the Keshari dynasty.

The temples of Mahavir and Kunjabihari located at the Jatadhar sea-mouth are noted for their importance indicating trade and sea communication in the 15th and 16th century A.D. respectively. The temple of Kunjabihari has been associated with the worship of Lord Jagannath at Puri after the destruction of the temples and deities by Kalapahada, the iconoclast, in 1568. The story of Bisar Mohanty relating to the rescue of the Navibrahma (the divine naval part) of the Lord Jagannath at the bank of the river the Ganges is marked as a memorable event in the history of Odisha. The construction of the temple of

Kunjabihari by the king of Kujanga in 1570 and subsequently the transfer of Navibrahma to Puri at the request of the Gajapati king for enshrining the deity in the temple of Lord Jagannath at Puri are very significant events in the history of Kujanga. The temple and deity of Lord Mahavir at Garhkujanga indicates that the naval trade was in full swing during 15$^{th}$ century around the coast prior to the construction of the temple of Kunjabihari in 1570. The descriptive account of the temple reveals certain historical aspects of the past. The Goddess Ramachandi, the traditional deity of the Kaibartas was the supreme deity of Romitagarh. And again, after the defeat of the king of Romitagarh, the said deity became the supreme deity of the kings of Sendha dynasty. Thus, the Goddess Ramchandi is understood to have been worshipped at the coast since 17$^{th}$ century during different periods of historical epochs.

The shrine of Udayabata adds a new chapter in the history of Paradip. The place has been converted into a place of sacred and prophetic significance in the recent period though nothing existed in the local history for its recognition till the arrival of the saint Rajeeb Lochan Das in the early part of the 20$^{th}$ century except for a forest track on the sand dunes intersected by a creek connected to the sea. But in course of a few decades, the place has assumed the religious significance centering round the teachings of the saint Rajeeb Lochan Das. The term "Udayabata" is misconceived, misrepresented and misquoted out of contexts from the religious and Puranic texts by some devotees, religious elites and fanatics. Thus, a new chapter has made way into the history of the locality due to interpolation of the facts which were not the parts and parcels of the original records of the past. As a result, a new historical and prophetical dimension is conceptualised relating to the place and shrine of Udayabata located near

Paradip. Sometimes, new religious facts are created through sacred literature, a class of literati, a sacred geography in the domain of religion, and, later on, the process ends in universalising the cultural consciousness of a greater sphere of common culture. What needs to be emphasized in this context is that the reinterpretation of history is indispensable to visualise the past in correct perspective within the framework of "culturological concept" of the evaluation of regional history from methodological points of view. This is especially relevant in the study of modern history. Understandably, the facts elaborated here on the temples and idols therein may provide some clues to reveal certain unknown aspects of history and pattern of cultural traditions that existed once upon a time at the sea coast of Kujanga (Paradip). Briefly speaking, the study of temples is of paramount importance to peep into the past and to unravel the historical truth. It should not be undermined as a cry in wilderness from the historical angles. Precisely, the holistic studies of a few temples and their comparative findings may establish a new theory of historicity much more clearly than poring over the countless records kept in the museums, archives and archaeological excavations for a number of years.

The reign of Sendha dynasty began in 1667, and continued upto 1868 for a period of about 201 years. The study reveals that the kings of Sendha dynasty had established their reputation in countless ways. They never bowed down to any foreign rulers though they were subordinates to them. They had challenged the Maratha rulers by not paying tax in time and the shipwrecks were conducted and monitored by the kings despite threat of retaliatory measures by the Maratha authority. The Sendha kings exhibited stiff resistance for the entry of the British. A Sendha king was involved in making offensive and defensive alliances with the kings of Kanika, Khurda, and

Harishpur against the East India Company. His tactical and miraculous flight from the custody of British military commissioner through the help of fishermen of Kaliapat (Kujanga) would be remembered as a strategic victory for his bravery in the history of Kujanga. The shipwrecks by the naval soldiers of the king of Kujanga during the rule of Maratha and the skilled boatmanship of the fishermen exhibited while rescuing Chandradhwaja Sendha from the custody of the British military commissioner display the marine militancy of the people of Kujanga. Again, apart from the kings, the rebellious movement by the Paikas and Khandayats against the British during the period of the uprising at Khurda clearly exihibit the patriotic feelings of the people to their country of Kujanga and they were not tolerating the interferences of the alien rulers. Undoubtedly that rebellious upsurge remains as a memorable event in the history of Kujanga. In course of the rule of the kingdom some of the Sendha kings were put into debt-trap due to their extravagance, dissoluteness and also on account of frequent cyclones and unprecedented famine (1866) the financial condition of the Estate became very deplorable. Nothing could be done despite relentless efforts of the last independent king Bidyadhar Sendha to save the country from the financial crisis. Ultimately, the kingdom was sold in a public auction in the Cuttack sub-ordinate Judge-court on 18th May, 1868, and was purchased by a Zamindar of Burdwan of Bengal at an amount of Rs. 5,50,000/-.

It needs here to be mentioned that during the period of Sendha dynasty, the establishment of port and harbour by the British at False Point and Hukitoala, for the exports and imports of goods, obviously indicate the suitability of the geographical and natural infrastructural base of the coast of Kujanga. The Boitarakuda (shipping center) bears a testimony of the existence of port and harbour in the ancient days near the site of the present

Paradip port. And further, the Mahanadi river mouth was very much congenial for the development of the ports in the ancient era. It is not unknown to the historians that the port Chi-li-ta-lo existed at the river mouth during the visit of the Chinese traveller Hiuen-Tsang in the 7th century A.D. But the location of the said port still remains in controversy among the historians. The analysis of the Puranic literature, historical facts and corroborating evidences, confirms the contention that the port Chi-li-ta-lo,s existed in the past on the mouth of the river Mahanadi adjoining the ancient land of intersected by the-then river Chitrotpala around the holy site of the Goddess Sarala.

During the rule of Zamindar the people of Kujanga continued their feudal loyalty with a calm resignation and that loyalty, as it were, shifted from one (Sendha king) to the other (Zamindar of Bengal). But the relationship of the people with the representative-cum-administrative heads of the Estate was not always cordial. The Estate was subjected to much political and administrative strain in pre-independent era. The Salt Movement, at the call of the freedom fighter N. B. Samanta, was quite effective and successful in every nook and corner of the estate especially with active participation of the fishermen. And further, the Quit India Movement of 1942 had its direct impact on the estate and British authority was perturbed to suppress public upheaval under the dynamic leadership of freedom fighter Gourishyam Nayak of the Erasama block. The Estate authority took initiative for the settlement of the Bengalis from Medinapore. Thousands of forestland were encroached and recklessly destroyed with the knowledge of the Zamindar through the leadership of different political parties. The Zamindar had no intention of undertaking any developmental measures for the welfare of the people as expected from him. In the long-run, the entire socio-political scenario of

the Zamindary of Bengal came to an end after the implementation of the Odisha Estate Abolition Act of 1951. Thus, the rule of Zamindar of Bengal ended after 84 years of its existence in Kujanga. The question of the establishment of port was mooted by the state and central Governments ever since 1948 and the decision was taken for the deep-sea port after the confirmation of the technical experts. Accordingly, the foundation stone was laid on 3rd January 1962 by the-then Prime Minister Jawaharlal Nehru under the leadership of Biju Patnaik, the-then Chief Minister of Odisha. Soon after the completion of the construction of the port in 1965, it has developed rapidly and at present, has occupied the seventh position among the 12 major ports of India. In the meanwhile, Paradip has grown into a major industural complex and draws the attention of the international communities.

Briefly stated, the people of sea coast of Kujanga were traditionally known as maritime traders, par excellence, since beginning of the 7th century upto the end of 19th century. Of course, the sea voyage was on decline at the coast towards the middle of 19th century and was understood to have existed in a vestigial form. To sum up, the study of ancient history of Paradip (Kujanga) amply helps to comprehend the genesis of the present Socio-cultural and political development of the place. Certainly, understanding the past of Paradip is of an urgent desideratum in view of rapid urbanisation and industrialisation in and around Paradip, which is the repository of naval tradition.

# APPENDICES

Appendix-1. The Reference to the Term 'Paradip' in the Epic, *The Haribansha.*

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"ଏଥୁ ଅନନ୍ତରେ ପରୀକ୍ଷ ନାମେ ମହାରାଜା
ଶୁକ ମୁନି ଚରଣରେ କଲେଦିବ୍ୟ ପୂଜା ।
ନୈରତ କୋଣୁ ଅଇଲା ଐଶାନ୍ୟ ଦିଗକୁ
ମନପବନ କରାୟେ ଯାଏ ଗଭୀରକୁ ।
ଦ୍ୱାରକାପୁର ନିକଟୁ ଗଲା ମୀନରାୟେ
ଦିନରେ ଗମିଲା ଆଠ ଯୋଜନର ଯାଏ ।
ସାରାବତୀ ପାଶେ ପାରାବତୀ ଯେ ପାଟଣା
ପୂର୍ବେ ସପ୍ତଋଷିଙ୍କର ଅଟେ ତହିଁ ଠଣା ।
ଅମଙ୍କାନ ସୂର୍ଯ୍ୟବଂଶେ ଶିବି ନୃପଥିଲା ।
ନିଜ ମାଂସକୁ କାଟିଣ କପୋତକୁ ଦେଲା ।
ଅନେକ କାଳର ସେହୁ ଅଟେ ସିଦ୍ଧଭୂମି
ଲୋକନାଥ-ପାରେଶ୍ୱର ବିଜେ ଦେବ ସ୍ୱାମୀ ।
ଶାନ୍ତି ନାମରେ କୈବ ନଗ୍ର ଅଧିକାରୀ
ସେ ସମୁଦ୍ର ମଧ୍ୟେ ସେହୁ ଅଟେ ପ୍ରତିହାରୀ ।"

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Author – Achyutananda Das. (1482-1585)
Haribansha – 6th part
Period – 16th century
Page – 117-118

**Appendix-2. The Reference to the Term 'Paradip' in a Prophetical Text, *Shibakalpa O Nabakhanda Nirghanta.***

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"କୁଢଙ୍ଗ ଅଂଚଳ ଜଳେ ବୁଡ଼ାଇବ ନୃପ ସିଂହାସନ ଯିବ
ପାରାଦ୍ୱୀପଠାରେ ଆମ୍ଭର ସମାଧି ସେଦିନ ପୂଜା ପାଇବ ।"

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Mahapurusha Achhyutananda Goswami kruta Sibakalpa o Nabakhanda Nirghanta, Saptama Nirghanta, Dharmagrantha Store, Cuttack-2, New publication, page-27.

**Appendix-3. The Comparison of the Term Kaibarta with that of 'Lord Keshab' in *Srimad Bhagbat Geeta.***

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"ଭୀଷ୍ମଦ୍ରୋଣତଟା ଜୟଦ୍ରଥଜଳା ଗାନ୍ଧାରନୀଳୋତ୍ପଳା
ଶଲ୍ୟଗ୍ରାହବତୀ କୃପେଣ ବହନୀ କର୍ଣ୍ଣେନ ବେଳାକୁଳା ।
ଅଶ୍ୱତ୍ଥାମାବିକର୍ଣ୍ଣଘୋରମକରା ଦୁର୍ଯ୍ୟୋଧନାବର୍ତ୍ତିନୀ
ସୋତ୍ତୀର୍ଣ୍ଣା ଖଲୁ ପାଣ୍ଡବୈ ରଣନଦୀ କୈବର୍ତ୍ତକଃ କେଶବଃ" ॥ ୬ ॥

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Srimad Bhagbat Geeta 'Dhyanam'

**Appendix-4. The Description of the Kaibartas as the Navigators and at boat-builders in the Epic, *The Mahabharata.***

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"କଇବ୍ରତ ନୃପତି ଦେଖି କଲାକ ଅନେକ ପୂଜା,
କିସ ଅର୍ଥେ ବିଜେ ସ୍ୱାମୀ ଦେବାଧିଦେବ ରାଜା ॥
ବଦୟତି ଜନାର୍ଦ୍ଦନ ଶୁଣ କଇବ୍ରତ ରାୟେ ଶ୍ରେଷ୍ଠ,
ରାଜୁସି ଯାଗ ସଭା ଆସି ହୋଇଲାକ ନିକଟ ॥
ନାବମାନ ସଞ୍ଚିତ କଲୁ କି ହୋଇ କଇବ୍ରତ,
ନନ୍ଦନବନ ହାଦେ ଦିଲାକ ପୁରୁହୂତ ॥
ନିଷାଦ ବୋଇଲା ସ୍ୱାମୀ ଦେଖ ବନମାଳୀ,
ପଞ୍ଚବିଂଶ ମର୍ଭୂତ ନାବ ମୁଁ ଅଛଇ ବଟାଳି ॥
ଆହୁରି କେତେକ ନାବ କରିବ ନିରିମାଣ ।

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Sarala Mahabharata,
Sabha Parba.

**Appendix-5. The Story Relating to Lord Rama and the Kaibarta at the Bank of River Ganges in the Epic, *Ramacharitamanas.***

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ଚୌପାଇ-୨- ମାଗୀ ନାଓ୍ୱ ନ କେଓ୍ୱଟୁ ଆନା, କହଇ ତୁହ୍ମାର ମରମୁ ମୈଁଜାନା ।
ଚରନ କମଲ ରଜକହୁଁ ସବୁ କହଇ, ମାନୁଷ କରେନି ମୂରି କଛୁ ଅହଇ ॥
ଚୌପାଇ-୩-ଛୁଅତ ସିଲା ଭଇ ନାରି ସୁହାଇ, ପାହନି ତେଁ ନ କାଠ କଠିନାଇ ।
ତରନିଉ ମୁନି ଘରିନୀ ହୋଇ ଜାଇ, ବାଟ ପରଇ ମୋରି ନାଓ୍ୱ ଉଡ଼ାଇ ॥
ଚୌପାଇ-୪- ଏହିଁ ପ୍ରତିପାଲଉଁ ସବୁ ପରିଓ୍ୱାରୁ ନହିଁ ଜାନଉଁ କଛୁ ଅଉର କବାରୁ ।
ଜୌଁ ପ୍ରଭୁ ପାର ଅଓ୍ୱସିଗାଚହହୂ, ମୋହି ପଦ ପଦୁମ ପଖାରନ କହହୂ ॥
ଛନ୍ଦ- ପଦ କମଲ ଧୋଇ ଚଢ଼ାଇ ନାଓ୍ୱ ନ ନାଥ ଉତରାଇତ ହୌଁ ।
ମୋହି ରାମ ରାଉରି ଆନ ଦସରଥ ସପଥ ସବସାଚୀ କହୌଁ ।
ବରୁତୀର ମାରହୁଁ ଲଖନୁ ପୈଜବ ଲଗି ନ ପାୟ ପଖାରିହୌଁ ।
ତବ ଲଗି ନ ତୁଲସୀଦାସ ନାଥ କୃପାଲ ପାରୁ ଉତାରିହୌଁ ।।
୧୦୦-ସୋରଠା-ସୁନି କେଓ୍ୱଟ କେ ବୈନ ପ୍ରେମ ଲପେଟେ ଅଟପଟେ ।
ବିହସେ କରୁନାଏନ ଚିତଇ ଜାନକୀ ଲଖନ ତନ ॥
ଚୌପାଇ-୧- କୃପାସିନ୍ଧୁ ବୋଲେ ମୁସୁକାଇ, ସୋଇକରୁ ଜେହିଁ ତଓ୍ୱ ନାଓ୍ୱ ନ ଜାଇ ।
ବେଗି ଆନୁ ଜଲପାୟ ପଖାରୁ, ହୋତ ବିଲଂବୁ ଉତାରହି ପାରୂ ।
ଚୌପାଇ-୨- ଜାସୁନାମ ସୁମିରତ ଏକବାରା, ଉତରହିଁନର ଭଓ୍ୱସିଂଧୁ ଅପାରା ।
ସୋଇ କୃପାଲୁ କେଓ୍ୱଟହିନିହୋରା, ଜେହିଂ ଜଗୁ କିୟ ତିହୁ ପଗହୁତେ ଥୋରା ॥
ଚୌପାଇ-୩- ପଦ ନଖ ନିରଖି ଦେଓ୍ୱସରି ହରଷୀ, ସୁନିପ୍ରଭୂ ବଚନ ମୋହିଁ ମତି କରଷୀ ।
କେଓ୍ୱଟ ରାମ ରଜାୟସୁ ପାଓ୍ୱା, ପାନି କଠଓ୍ୱତା ଭରି ଲେଇ ଆଓ୍ୱା ॥
ଚୌପାଇ-୪- ଅତି ଆନଂଦ ଉମଗି ଅନୁରାଗା, ଚ ରନ ସରୋଜ ପଖାରନ ଲାଗା ।
ବରଷି ସୁମନ ସୁର ସକଲ ସିହାହୀଁ । ଏହିସମ ପୁନ୍ୟ ପୁଂଜ କୋଉ ନାହୀଁ ।
ଦୋହା-୧୦୧-ପଦ ପଖାରି ଜଲୁ ପାନ କରି, ଆପୁ ସହିତ ପରିଓ୍ୱାର ।
ପିତର ପାରୁକରି ପ୍ରଭୁହି ପୁନି, ମୁଦିତ ଗୟଉ ଲେଇ ପାର ॥
ଚୌପାଇ-୧- ଉତରି ଠାଢ଼୍ ଭଏ ସୁର ସରିରେତା, ସୀୟରାମୁ ଗୁହ ଲଖନ ସମେତା ।
କେଓ୍ୱଟ ଉତରି ଦଂଡଓ୍ୱତ କୀହ୍ନା, ପ୍ରଭୂହି ସକୁ ଚ ଏହି ନହିଂ କଛୁ ଦୀହ୍ନା ॥
ଚୌପାଇ-୨- ପିୟ ହିୟ କୀ ସିୟ ଜାନ୍‌ନିହାରୀ, ମନି ମୁଦରୀ ମନ ମୁଦିତ ଉତାରୀ ।
କହେଉ କୃପାଲ ଲେହି ଉତରାଇ, କେଓ୍ୱଟ ଚ ରନ ଗହେ ଅକୁଲାଇ ॥

ଚୌପାଇ-୩- ନାଥ ଆଜୁ ମୈଂ କାହ ନ ପାଓ୍ୱା, ମିଟେ ଦୋଷ ଦୁଖ ଦାରିଦ ଦାଓ୍ୱା ।
ବହୁତ କାଳ ମୈଂ କୀହ୍ନି ମଜୂରୀ, ଆଜୁ ଦୀହ୍ନ ବିଧି ବନି ଭଲି ଭୂରୀ ॥
ଚୌପାଇ-୪- ଅବ କଛୁ ନାଥ ନ ଚାହିୟ ମୋରେଂ, ଦୀନଦୟାଲ ଅନୁଗ୍ରହ ତୋରେଂ ।
ଫିରତୀ ବାର ମୋହି ଜୋଟେବା, ସୋ ପ୍ରସାଦୁ ମୈଂ ସିରଧରି ଲେବା ॥
ଦୋହା-୧୦୨-ବହୁତ କୀହ୍ନ ପ୍ରଭୂ ଲଖନ ସିୟଁ ନହିଂ କଛୁ କେଓ୍ୱଟୁ ଲେଇ ।
ବିଦା କିହ୍ନ କରୁନାୟତନ ଭଗତି ବିମଲ ବରୁ ଦେଇ ॥

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Shri Ramacharita Manasa by Sreemad Goswami Tulasi Das (1554 – 1680) Pub.Geeta press, Gorakhpur

**Appendix-6. The Narration of the Story of Lord Rama and Kaibarta at the Bank of River Ganges in the Lyrical Text, *Baidehisa Vilasa*.**

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୨ୟ ପଦ ବିଷ୍ଣୁ ପଦୀ ବିଷ୍ଣୁ ପଦ ଈ କାର ଭେଦ ଶବଦ ଚରଣୀରେ ଗତାଗତ ତହିଁ ଉଚିତ ବିଶାରଦ ସେ ସାମନ୍ତ ମ ରେ ଦାସ ସେବିତ ଡ଼ାକୁଁ ନଶୁଣନ୍ତେ ରଘୁନାଥ-କଥିତ ॥ ବିଷଧର ପ୍ରାୟେକ ତୁହି ॥ ବିଳେନେତ୍ର ଡ଼ାକି ଶୁଣ ଉଦାର ନୋହି
୩ୟ ପଦ ବଧିର ନୁହଇ ବୀର ବୋଇଲା ତାହିଁ ଧୀବର ଶୁଣିଲଇଁ ପଥରେ ପଥର-ଅବଳା ॥ ବାଳି ପଡ଼ି ତୋଚ ରଣୁ ଆଶଙ୍କା ଉପୁଜେ ଏଣୁ ନଉକା ନାୟିକା-ହେଲେ ବୁଡ଼ିବ ଭେଳା ॥ ବୃ ି ଏ ମୋ ପୋଷେ କୁଟୁମ୍ବ ॥ ବସାଇ ନଦେବି ପାଦ ନଧୋଇ ନାବ ॥ ୩ ॥
୪ର୍ଥ ପଦ ବଢ଼ାଇ ଦେଲେ ପୟର ଭାବଗ୍ରାହୀ ରଘୁବୀର ପୟରେ କ୍ଷାଳିତ କରି-ବସନେ ପୋଛି ॥ ବ୍ରହ୍ମାରେ ଧୌତ ଯେ ପଦ ନୋହିଛି ଶିବେ ବିଷାଦ- ନପାଇଚ ରଣାମୃତ ପାନକୁ ଇଚ୍ଛି ॥ ବିଜ୍ଞାନୀ କୈବ ଧୋଇଲା ॥ ବିଶ୍ୱେ ପତିତ ପାବନ ନାମ ରହିଲା (୪ ପଦ)
୫ମ ପଦ ବି ପଲ୍ଲବ ନାଦରେ ପଦ ବିକଳ୍ପ ମନରେ ପ୍ରତିହାରୀ ପରିରେ ମଣାଇ ବସାଇ-ବିଶ୍ୱାମିତ୍ରଙ୍କୁ ଶ୍ରୀରାମ ପଚାରିଲେ ଗଙ୍ଗାନାମ ଭାଗୀରଥି କିମ୍ପା ହେଲା କୁହ ଗୋସାଇଁ ॥
ବିଷ୍ଣୁ ନଖ କୋଣେ ଏ ଥିଲା ॥
ବାମନା-ବତାରେ ଭଗୀରଥ ଆଣିଲା ॥

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Pub.1927, Aurunodaya Press, Cuttack, Kabi Samrat Upendra Bhanja, 'Baidehisa Vilasa', 1st Part, 9th stanza, Page-60-61.

**Appendix-7. The Description of the Story Relating to the Conjugal Relationship of the Sage, Parasar with Satyabati (a girl of Kaibarta caste) in the Epic, *The Mahabharat*.**

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“ଆପଣେ ବଧୂଙ୍କ ଅଗ୍ରତେ କହନ୍ତି ସତ୍ୟବତୀ
ଆମ୍ଭରଚରିତ ମାନ ମାଗୋ ଶୁଣ ଯେସନେକ ରୀତି ।୬୨।
ପାରେଶ୍ୱର ବୋଇଲେ ମାୟା କଲୁ ତୁକୁ
ତୁଗୋ ସତ୍ୟବତୀ ଏବେ ରମଣ ଦିଅ ମୁକୁ ।୬୩।
ମୁହିଁ ବୋଇଲ ମୁନିହେ ଛାଡ ଛାଡ ମୁକୁ
ଲଜ୍ଜା କିଂ କେ ନ ପାଇଲ ମୋତେ ଶୃଙ୍ଗାର ମାଗିବାକୁ ।୬୪।
ମୁହିଁ ବାଳସ୍ତିରୀ ପୁଣ ଅବିଭାଇତ ଅରଜ୍ଜବତୀ
ଆମିଷେ ବଢ଼ିଲୁ ଆମ୍ଭେ ଅଟୁ କଇବ୍ରତୀ ।୬୫।
ପରସ୍ତିରୀ ବ୍ରହ୍ମସ୍ତିରୀ ଆବର ଗୁରୁଙ୍କ ପତନୀ
ହରିଲେ କେବଣ ଦୋଷ କହ ଆହେ ମହାମୁନି ।୬୬।
ଅଜ୍ଞାନ ଲୋକ ମାନଙ୍କୁ ମୁନିହେ ତୁମ୍ଭେ ଜ୍ଞାନଦାତା
ତୁମ୍ଭର ଅନୀତି ଆଚାର ଲୋଭ ଅପ୍ରମିତା ।୬୭।
ଅଜ୍ଞାନୀ ପ୍ରାଣୀଙ୍କିତ କିଛି ଦୋଷ ନାହିଁ
ପଣ୍ଡିତ ହୋଇ ପାପ କଲେ ତାଙ୍କୁ ମୁକତି ଅଛି କାହିଁ ।୬୮।
ଗଣ୍ଡୁଷ କର ବୋଲି ମୁନି ମନ୍ତିଣ ଦେଲେଚଲୁ
ହୋଇବୁ ତୁ ରଜ୍ଜବତୀ ଭବରସ ତୋହର ଯେ ଗଲୁ ।୬୯।
କମଣ୍ଡଳୁ ଜଳ ଘେନି ମୁନି କରାଇଲେ ସ୍ନାହାନ
କସ୍ତୁରୀ ଗନ୍ଧ ଆମୋଦଇ ଯେକର ଯୋଜନ ।୭୦।
ଗନ୍ଧ ସମୀର ବହିଲା ଯେକ ଯୁଣ ପରିଯନ୍ତେ
ପାରେଶ୍ୱର ଯୋଜନ ଗନ୍ଧା ନାମ ଦେଲେଟି ଯେ ମୋତେ ।୭୧।

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*Edited by A.B. Mohanty, Sarala Mahabharata, Adiparba, Vol-1, P- 79, Published by Dept. of culture, Govt. of Orissa, 1965.*

**Appendix-8. The Narration of the Story Pertaining to the Divine Origin of the Kaibarta in the Epic, *The Kaibrata Gita***

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ପ୍ରଳୟ ଜଳରେ ଆମ୍ଭେ ଶୋଇ ନ ପାରିଲୁ ।
ତେଣୁ କରି କର୍ଣ୍ଣମୁଳୁ ତୋତେ ଜାତ କଲୁ ॥
କର୍ଣ୍ଣମୁଳୁ ଜାତ ତୋର ଜାତି କଇବର୍ତ୍ତ ।
କଇବର୍ତ୍ତ ଦାସରାଜା ନାମ ଯେ ବିଖ୍ୟାତ ॥
ଆଜ୍ଞା ପରମାଣେ ଆସି ବସ ଶୃଙ୍ଗ ପର ।
କଣ୍ଡିଆର ଧର ବଟପୁଟ ହେଉ ସ୍ଥିର ॥

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Kaibarta Gita, 2nd Chapter

**Appendix-9. The Copy of the Inscription of the 5th Rock Edict (Dhauligiri) of the Emperor Ashok Regarding the Status of Kabratas in the Historical Account, *Toshali Itihasa.***

ଦେବାନାଂ ପ୍ରିୟଃ ପ୍ରିୟଦର୍ଶୀ ରାଜୈବ ମାହାଷଡ୍ ବିଂଶତି ବର୍ଷାଭିଷିକ୍ତେନ ମୟା ଇମାନି ଜାତାନି ଅବଧ୍ୟାନି କୃତାନି । ତାନି ଯଥା ...... ତିସୃଷ୍ଣୁଚତୁର୍ମାସୀଷ୍ଣୁ ତିଷ୍ୟେ ପୌର୍ଣ୍ଣମାସ୍ୟାଂ ତ୍ରିଣି ଦିବସାନିଚତୁର୍ଦ୍ଦଶ୍ୟାଂ ପ୍ରତିପଦି ଧ୍ରୁବାୟ ମନୁପୋଷଧଂ ମତ୍ସ୍ୟଃ ଅବଧ୍ୟ, ନାପିତ ବିକ୍ରେ ତବ୍ୟ । ଏତାନ୍ୟେବ ଦିବସାନି ନାଗବନେ କୈବର୍ତ୍ତ ଭୋଗେ ଯେ ତାନ୍ୟେ ଜୀବାନି କାୟା ସ୍ତେ ନ ହନ୍ତବ୍ୟାଃ

ଓଡ଼ିଆ

ଦେବାପ୍ରିୟ ପ୍ରିୟଦର୍ଶୀ ରାଜା କହୁଛନ୍ତି ଯେ, ସେ ରାଜ୍ୟାଭିଷେକର ୨୬ ବର୍ଷପରେ ଅର୍ଥାତ୍ ଖ୍ରୀ.ପୂ. ୨୪୩ ଅବ୍ଦରେ ତଳ ଲିଖିତ ଜୀବଗୁଡ଼ିକ ଅବଧ୍ୟ ବୋଲି ଘୋଷଣା କରିଥିଲେ । ଯଥା .... ତିନି ପୂର୍ଣ୍ଣମୀ (ପ୍ରତି ଚତୁର୍ମାସ୍ୟା ଶେଷ ପୂର୍ଣ୍ଣମୀ) ଓ ପୌଷ ପୂର୍ଣ୍ଣମୀ ଏବଂ ଚତୁର୍ଦ୍ଦଶୀ ଓ ପ୍ରତିପଦରେ ଏବଂ ଉପବାସ ଦିନମାନଙ୍କରେ ମାଛମରା ବା ବିକ୍ରି ହେବନାହିଁ । ଏହି ଦିନମାନଙ୍କରେ କେଉଟମାନଙ୍କଦ୍ୱାରା ଉକ୍ତ ଜୀବ ବଧ କରାଯିବ ନାହିଁ ।

Kedar Nath Mohapatra, Toshali Itihasa, 5th Pillar Edict of Inscription Ashok, Page- 51-53,

**Appendix-10. The Description of the Geneological Table of the Sendh Dynasty as Reflected in the Cuttack Settlement Record by N.R. Hota**

History of the Kujanga Raj from 1050 to 1284 Oriya year, A.D. 1643 to 1875

1052 (1645 A.D.) Raja of Dhobeigarh and Mallik Samanta (22 years) -

1. 1074 (1667 A.D.) Mallik Sendha (18 years)
2. 1092 (1685 A.D.) Sachindra Sendha (21 years)
3. 1113 (1706 A.D.) Damodar Sendha (31 years)
4. 1144 (1737 A.D.) Biswamber Sendha (21 years)
5. 1165 (1758 A.D.)
6. 1184 (1777 A.D.)Krushna
   Chaturbhuja Sendha (19 years)
   Chandra Sendha (21 years)
7. 1205 (1798 A.D.) Gangadhara
   Sendha (14 years)
8. 1219 (1812 A.D.) Chandradhwaja
9. 1220 (1813 A.D.) Birabhadra
   Sendha (1 year) was deposed by the
   Sendha (9 years)
   Hon'ble East India Company (1220)
   Jagabandhu 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18
   Samonath
   All murdered by Madhusudan Sendha
   (become
   Baishtab)
10. 1229 (1822 A.D.) Madhusudan Sendha (13 years)
11. 1242 (1835 A.D.)
13. 1264 (1857 A.D.)

Janardan Sendha (22 years)
Ramhari Sendha (1 year and
1 month)
Gambhir Samanta
12. 1264 (1857 A.D.)
Laxmidhar Sendha (2 months)

14. 1265 (1858 A.D.) Bidyadhar Sendha's estate sold, 1276 (1869 A.D.) Died in 1282 (1875 A.D.)

15. Jagadish Sendha

**Appendix-11. The Copy of the Charter (sananda) Granted by the King of Sendha Dynasty for Right of Fishing in all the Rivers and Creeks Across the Kujanga Estate in Favour of the Fishermen of Kujanga.**

**ସନନ୍ଦର ନକଲ**

ଶ୍ରୀ ରା୯କେ ମର୍ଦ୍ଦରାଜେ ଶ୍ରୀ ଶ୍ରୀ ବିଦ୍ୟାଧର ଷଣ୍ଢ ନରେନ୍ଦ୍ର ବାହାଦୁରଙ୍କର ମୌଜା ଗଣ୍ଡକିପୁର ନରୋ  ମ ମହାରଥୀ ମୌଜା ବରିହା ପଦି ଉ  ର ସିଁ ଚାଳଦଣ୍ଡ ହାଡ଼ି ପଶ୍ଚିମ ସିଂହ, ଗୋଠଡିଆ କିଣେଇ ଦକ୍ଷିଣ ସିଂହ, ଆରଚ ମହାପାତ୍ର ମଙ୍ଗରାଜପୁର ଗୋପି ରଣଜିତ୍, ଭବାନିପୁର ଗୋବିନ୍ଦ ପାଲଟା ସିଂହ, ପାରାଦ୍ୱୀପ, ରାମ ମହାରଥୀ, ହସିଣା ବିଶ୍ଣୁନୁ ମହାପାତ୍ର । କୁଜଙ୍ଗ ଅଗଣି ମହାପାତ୍ର ଡାଳିମପୁର, ରଙ୍ଗେଇ ପାଦଳା ସିଙ୍ଗ, ପଟେପୁର ବଳୀ ମାଝୀ, ପାଟାଳଚନ୍ଦ୍ରି ମହାପାଟର, ଦେ[ ]ଥି, ଗଙ୍ଗେଇ ମହାପାଟର, ଯୁଣ ପଦି ଉଡ଼ାଣ ସିଂହ, ଚାଳସଙ୍ଗା ସୁଦୁରୀ ପାଲଟା ସିଂହ ସାଟଭାଗ ସଦେଇ ପହାପାଟର କଣ୍ଡାରାଡିଆ ପ ି ମହାପାଟର, ନୋଳିଆ ମଙ୍ଗୁଳି ବାହଦୂର ସିଁ ଓଗେର ସାଏରା ପେଣ୍ଡ କେଉଟ ପ୍ରଜାମାନଙ୍କୁ ଦେଲୁ ପଟ୍ଟା ଏ ନିମନ୍ତେ ଏ ପଟ୍ଟା ଦେଲୁକି କିଲା କୁଜଙ୍ଗ ସମଗ୍ର ଚଳ ଚଫସିଲ ମୁଚାବକ କି ୫୭ ଚାପୁ ନଦୀରୁ ମାଛ ମାରି ମରାଉଥିବ, ଏହି ନଦୀର ସାଲିଆନା ୫ ଶଚ ଟଙ୍କା ଜମା ଧାର୍ଯ୍ୟ ହେଲା । ଏହି ଜମାକୁ ସନ ବରସନ ଦାଖଲ କରୁଥିବ । ଏହି ନଦୀର ଏହି ଜମା ଯାବତ ଚନ୍ଦ୍ରାର୍କେ ପୁରୁଷାନୁକ୍ରମେ ଭୋଗ ଦଖଲ କରି ଜମା ମକୁରାକୁ ଆଦାୟ ଦେଇ ପାଉଚି ହାସଲ କରୁଥିବ । ଇଚି ।

# ନଦୀ ତଫସିଲ

| | | | | | |
|---|---|---|---|---|---|
| ୧. | ପାରାଦ୍ୱୀପ | ଟ. ୪.୦୦ | ୨୯. | ବାଳିଆମରା | ଟ. ୮.୦୦ |
| ୨. | ମଗରଖିଆ | ଟ. ୧୨.୦୦ | ୩୦. | ସାନଗରଡ଼ା | ଟ. ୫.୦୦ |
| ୩. | ଗାଡ଼ି କରଞ୍ଜ | ଟ. ୧୦.୦୦ | ୩୧. | ହାକୁଆ | ଟ. ୩.୦୦ |
| ୪. | କୋବେର ଭଣ୍ଡାର | ଟ. ୩.୦୦ | ୩୨. | ଅଣ୍ଡରା | ଟ. ୨.୦୦ |
| ୫. | ନଡ଼ିଆ ଭଙ୍ଗା | ଟ. ୫.୦୦ | ୩୩. | କଉଡ଼ିଆ ଓଗେର | ଟ. ୨୦.୦୦ |
| ୬. | ଚେଲେଙ୍ଗାଖାଡ଼ି | ଟ. ୧୦.୦୦ | ୩୪. | ପଟାକଣ | ଟ. ୨୦.୦୦ |
| ୭. | ଜମ୍ବୁ | ଟ. ୧୦.୦୦ | ୩୫. | ବଡ଼ଙ୍ଗ | ଟ. ୧.୦୦ |
| ୮. | ଶଙ୍ଖହାର | ଟ. ୭.୦୦ | ୩୬. | ଶଙ୍ଖପଦା | ଟ. ୫.୦୦ |
| ୯. | ସୁନିତି | ଟ. ୫.୦୦ | ୩୭. | ବଉଦ | ଟ. ୧୫.୦୦ |
| ୧୦. | ଢୁଅଁର ଓଗେର | ଟ. ୨୦.୦୦ | ୩୮. | ପଲ୍ଲୀ | ଟ. ୫.୦୦ |
| ୧୧. | ଖରିନାସୀ | ଟ. ୮.୦୦ | ୩୯. | କୋଦାକଣ | ଟ. ୧୪.୦୦ |
| ୧୨. | ମଗର ପହଣି | ଟ. ୫.୦୦ | ୪୦. | ଲୁଣୁକୁଆ | ଟ. ୫.୦୦ |
| ୧୩. | ବଲୁଣେଇ | ଟ. ୧୦.୦୦ | ୪୧. | ଚିଖୁରି | ଟ. ୨୦.୦୦ |
| ୧୪. | କୋଳିଆ | ଟ. ୧୦.୦୦ | ୪୨. | ବରିପଲା | ଟ. ୧୦.୦୦ |
| ୧୫. | କଣ୍ଡରା ପାଟିଆ | ଟ. ୧୫.୦୦ | ୪୩. | ଘାଇ | ଟ. ୧୫.୦୦ |
| ୧୬. | ବାହାକୁଦ | ଟ. ୫.୦୦ | ୪୪. | କଣ୍ଡରାଡ଼ିଆ | ଟ. ୫.୦୦ |
| ୧୭. | ନଳା | ଟ. ୧୦.୦୦ | ୪୫. | ପାଉଁଶିଆ ପାଳ | ଟ. ୫.୦୦ |
| ୧୮. | ବାଘାଡି | ଟ. ୫.୦୦ | ୪୬. | ବଉଳପଡ଼ା | ଟ. ୧୦.୦୦ |
| ୧୯. | ବେଙ୍ଗୁନିଆ | ଟ. ୨.୦୦ | ୪୭. | ମାର୍ଶାଘାଇ | ଟ. ୫.୦୦ |
| ୨୦. | କୁହୁଡ଼ିଆ | ଟ. ୫.୦୦ | ୪୮. | ମାଣଚିରି | ଟ. ୫.୦୦ |
| ୨୧. | ବାଉଁଶଗୋହି | ଟ. ୮.୦୦ | ୪୯. | ଓସ୍ତର | ଟ. ୮.୦୦ |
| ୨୨. | ଆହୁଲା ଭଙ୍ଗା | ଟ. ୬.୦୦ | ୫୦. | ନାରଣପୁର | ଟ. ୫.୦୦ |
| ୨୩. | ହଳଦିଆ | ଟ. ୫.୦୦ | ୫୧. | ଦଣିପୁର | ଟ. ୭.୦୦ |
| ୨୪. | ମାଙ୍କଡ଼ମୁଣ୍ଡା | ଟ. ୫.୦୦ | ୫୨. | ସାନନହୁଲା | ଟ. ୧୫.୦୦ |
| ୨୫. | ବାଇକଣ୍ଠା | ଟ. ୪.୦୦ | ୫୩. | ବଡ଼ ନହୁଲା | ଟ. ୨୦.୦୦ |
| ୨୬. | ଗଡ଼ ଗରଡ଼ା | ଟ. ୯.୦୦ | ୫୪. | ପାରେଶ୍ୱରପୁର | ଟ ୧୦.୦୦ |
| ୨୭. | ଭୋଟଡ଼ିଆ | ଟ. ୭.୦୦ | ୫୫. | ବଡ଼ ବନ୍ଧ | ଟ. ୨୦.୦୦ |
| ୨୮. | ମୋଟ | ଟ. ୫.୦୦ | ୫୬. | ୟୁଣ | ଟ. ୩.୦୦ |
| | | | ୫୬. | ନଦୀ ୫୭ କିତାବୁ | ଟ. ୫୦୦.୦୦ |

# Minutes of the land issues between Paradip Port Trust (PPT) & Government of Odisha including allocation of land for solid waste management facility at Paradip.

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Date: 30.01.2015

Time: 03:00PM

A meeting was held under the chairmanship of Chief Secretary, Govt. of Odisha on 30.01.2015 at 03:00PM in the second flower conference hall of Odisha secretariat, Bhubaneswar to discuss the land issues of Paradip Port Trust (PPT) including land allocation for establishment of a Solid Waste Management plant at Paradip. Addl. Chief Secretary cum-Development Commissioner, Odisha, Addl. Chief Secretary, Revenue & DM Department, Joint Secretary to Government of India, Ministry of Shipping, New Delhi, Commissioner cum-secretary, H & UD Department, Commissioner Cum Secretary, Commerce & Transport, Chairman & MD, IDCO, Chairman, Paradip Port Trust, Collector, Jagatsinghpur, Project Director, ICZMP, Odisha, Executive Officer, Paradip Municipality & other officers attended the meeting. The list of participants enclosed as annexure.

1. Initiating the discussion, the Addl. Chief Secretary, Revenue & Disaster Management Department presented the discussion of the previous meeting held on 4th April, 2014 & the issues to be addressed. He informed that the land issues between Government of Odisha & Paradip Port Trust have been persisting for a long time deserving urgent attention for an amicable settlement. The major issues relate areas of occupation by PPT, made of transfer & mutation of land, Government dues payable by PPT & opposition of PPT to development projects taken up at Paradip by the State govt. etc. some issues

have been locked in litigations. Hon'ble High Court of Odisha in WP( C) No.3038/2003 had directed vied their order No. 14 Dated 05.03.2014 to constitute a committee under the chairmanship of Chief Secretary to explore out of court solution to the land issues between the State Govt. & the PPT. In the committee meeting held on 4th April, 2014, it was decided to conduct a joint survey of Paradip Port Trust land & the survey has now been completed by the officials of district administration & PPT.

**A. LAND ISSUE FOR SOLID WASTE MANAGEMENT PROJECT;**

It was mentioned that the State Govt. in H & UD Department had proposed to setup a model solid waste management system at Paradip under World Bank funded ICZM project. A site comprising of Ac.50.00 of land had been identified, detailed project report (DPR) prepared & approval by the WRLD Bank, even tender for construction of boundary wall had been awarded. The PPT agreed in principle to hand over 50 acres of land for the said project, but the project could not proceed to the objection raised by the PPT when the construction of boundary wall commenced. Subsequently, PPT raised a demand of Rs.33.00 corers towards land premium for grant of lease of 50 acres for 30 years, although title of the land stood in favour of State Govt. /IDCO.

Chief Secretary Govt. of Odisha observed that since the Solid Waste Management Project is a time bound World Bank funded project & the same is in the interest of the Paradip Township as well as the Port the issue of implementing the Solid Waste Management (SWM) project should be taken up first. Participating in the discussion, Chairman, PPT submitted that in pursuance of the land police guidelines, 2014 the demand note was issued as there is no scope of exemption at Port level & it is purely a decision to be taken up at the Ministry level. PPT

has no objection to provide 50 acres of land in the said location, pending final disposal of litigation in High Court or offer of an alternate land of equal extent may be given to PPT elsewhere.

Intervening in the discussion, the joint Secretary (Ports), Ministry of Shipping stated that there is no problem to proceed with the work in the public interest pending finalization of the terms of transfer & necessary follow up action for according permission would be taken up at the Ministry level. The terms of transfer can be decided along with resolution of all the land related issues of Paradip Port which is pending for a long time.

Chief Secretary initially observed that the site selected for the solid waste Management (SWM) Project is suitable for development for other industrial activities & the solid waste management project could have been located at a distance place. On this, project director, ICZMP submitted that as per the approved site plan , Ac.20.00 is required for setting up the SWM project & the balance area will be utilized for site development including plantation & future expansion of the plant. As the site has been approved by the World Bank, the same cannot be changed at this stage.

After detailed deliberation, the following decisions were taken as regards SWM project at Paradip:

***Decisions:***

1. Paradip Port Trust will spare the identified Ac. 50.00 of Land for construction of solid Waste Management Project.
2. The land of Ac.50.00 will be transferred to Govt. of Odisha in H & UD department.
3. PD, ICZMP will limit the SWM project to the DPR area of Ac. 20.00 dec. and the remaining Ac30.00 acres of land will be kept vacant.
4. Further utilization of vacant land will be done after obtaining permission from IDCO/State Govt.

5. Construction of boundary wall will however be resumed immediately by the Paradip Municipality covering the entire extent of 50 acres of land (as per work order already finalized) with a demarcating wall for the proposed project to be set up over 20 acres of land.
6. PD, ICZMP shall award the work of solid Waste Management project after suitable revision of the plan.

**B. LAND ISSUES BETWEEN PPT & GOVERNMENT OF ODISHA:**

At the outset, Chairman Paradip Port Trust made a presentation on the long pending land issues of the Port. He highlighted the circumstances under which Govt. of India took over the Paradip Port Project of the request of the State Govt. All the movable & immovable assets of Paradip Port Project were transferred to Govt. of India with effect from 01.06.1965. The Govt. of Odisha issued notification under article 258A of the constitution entrusting the function of the State Govt. to Govt. of India. Paradip Port was notified under the Indian Ports Act. 1908 on 21.08.1966. He stated that an extent of 6382.07 acres of land in three villages (Sandhakud-Ac. 4610.03, Bijayachandrapur-Ac.57.73 & Bhitargarh-Ac.1714.31) had been transferred to Paradip Port following the above mentioned notifications & only the terms of transfer were to be finalized. The terms of transfer also finalized in the meeting between joint Secretary, Ministry of surface transport, govt. of India & Secretary, transport, Govt. of Odisha in 1989. The terms of transfer of land &the payment to be made for the transfer of land were frozen in the meeting taken by the Hon'ble the then Chief Minister Late Biju Pattanaik on 18.11.1992. He also pointed out that joint verification was done in 1995, 2008 & 2010 & it was found that Paradip Port was in possession of 6521.03 acres. Paradip Port has paid the land cost in

two instalments for 6382.07 acres as fixed by the Govt. of Odisha & land cost with respect to 138.96 acres (of the land possession of the Port) remains to be paid. Besides, due to wave action of the sea, 434.40 acres of land has been accreted on the southern side, while 274.64acres of land has been eroded on the northern side. He also mentioned that Tahasildar, Kujang alienated 118.07 acres of land in favour of IDCO (which was validated by District Judge), in village Bhitargarh & Hon'ble High Court has passed status quo order over the suit land.

Chairman, Paradip Port Trust appraised about the plans of the Port to increase its capacity from the present 108.5 million tonnes to 270.5 million tonnes by 2023 & requested the chair for early resolution of the land issues considering the earlier decision & the fact that PPT has already paid premium against land.

Collector, Jagatsinghpur made a detailed presentation on the finding of the joint verification giving village wise data for the land in the possession of Paradip Port & State Govt. vis-a-vis the position in the Revenue records & the actual position in the field. In pursuance of the order No. 14 Dt.05.03.2014 of Hon'ble High Court of Odisha arising out of W.P (C) No. 3038 of 2003 Govt. of Odisha in Revenue & District Management Department in notification No. 8248/R & DM, Dt. 14.03.2014 have constituted a High Power Committee at State level under the Chairmanship of Development Commissioner-Additional Chief Secretary, Govt. of Odisha with representative of State Govt., Ministry of Shipping, Govt. of India, new Delhi & Chairman Paradip Port Trust to resolve the Land related issues between the Paradip Port Trust & State Govt. for out of Court settlement. Following the decision dated 04.04.2014 of the High Power Committee, joint verification & demarcation of PPT & State Govt. land has been conducted.

As per joint verification report, the status of land as follows:

**Decisions:**

1. **Revenue Village Sandhakud:** (Total extent - 5976.67acres)

i. After excluding the land under river & private occupancy, the total extent of land available within the declared port limit stands at Ac. 4700.65; Ac.274.00 of land has eroded due to sea action. Out of the balance area of Ac.4426.65, the State Govt. would retain Ac.70.62 of land only (housing Board-Ac.40.00 plus Fisheries department-Ac.30.62) in village Sandhakud which is currently under the possession of State Govt. Organizations.

ii. The remaining extent of Ac.4356.03 will be transferred & mutated in favour of PPT in the revenue record.

2. **Revenue village Bhitaragarh:** (Total extent-2122.56 acres)

i. The extent of Ac.158.52 of land which is at present an approach road to PPL along with the embankment would be retained as common purpose road. The road would be development as a multi-modal transport corridor (including rail corridor) as provided in the Master plan of the Paradip Development Authority (PDA). While developing the road & corridor, care would be taken to ensure that the underground pipelines of the Companies & the associated utilities are not affected.

ii. A committee would be constituted in the PDA including the Chairman, Paradip Port to recommended development of the multi-modal transport corridor in line with the Paradip Development authority's Master plan. This will ensure that the development of the transport corridor is synchronized & there is no conflict or duplication of efforts by different agencies.

iii. Further, it was decided that the following areas would be retained for the use of the State Govt..

a) Ac.23.79 of land irrigation development near Atharbanki.

b) Ac.8.39 under the possession of NAC market & Biju Memorial Hospital.

c) Ac.405 of land given to Paradip Phosphates Limited (PPL).

iv. PPT will not claim equal extent of Land in lieu of this land from the State Govt.

v. Excluding the above four pieces of land (158 acres +23.79acres + 8.39acres + 405acres ) plus 50 acres of land solid waste management plant, the remaining 1477.38 acres of land would be transferred & mutated in favour of Paradip Port Trust (PPT). this will include the 69.08 acres of land out of the 119.08 acres which was under dispute between PPT & IDCO.

3. <u>Revenue village Bijayachandrapur</u> (57.73 acres )
There is no dispute regarding the lands in village Bijayachadrapur & the extent of Ac.57.73 would be mutated in favour of Paradip Port.

4. <u>Revenue village Nua-Sandhakud:</u> (434.40 acres)

i. Out of total area of 434.40 acres, an extent of 40.00acres would be retained with the State Govt. for its use. IDCO may be given 5.00 acres out of the 40.00 acres for promoting Port based industries & other facilities.

ii. The remaining extent of 394.40 acres would be surveyed & given to PPT & RoR corrected accordingly.

5. <u>Other decisions:</u>

1. *Transfer of land :*

i. It was decided that the extent of lands as indicated above village wise would be transferred of alienated (not leased) in favour of Paradip Port with approval of Government of Odisha, as provided in the gazette notification date 12.08.1966 under the Indian Port Act., 1908 delineating the physical boundaries of the Port following the gazetted notification of the State Govt. dated 31.05.1965 under Article 258(A) of

constitution of India. Earlier instructions issued by State Govt. on transfer of Land to PPT shall be modified & accordingly instruction will be issued by State Govt. to that effect.

2. **Terms of transfer:**

Paradip Port has made payment for 6382.07 acres of land. Hence land to the extent of 6382.07 acres would be transferred against the payment made by PPT earlier from 1995 to 2000.

In case the extent of land being transferred to Paradip Port exceeds 6382.07 acres, Paradip Port would pay the land value fixed for the land by the State Govt. as per its existing policy. The payment due to be made for the land would be worked out jointly by the District Collector, Jagatsinghpur & Paradip Port Trust on or before 28.02.2015.

3. Paradip Port is losing land due to erosion on one side & new land is accreting on other side. It was decided that any new accretion of land within the notified limits of Paradip Port may be considered for handing over the Paradip Port to compensate for the loss of land due to erosion after the land is surveyed properly following due process of low.

4. Paradip Port being the gateway Port for the East Coast, is the nucleus for the development of Paradip & its hinterland & all support would be given by the State Govt.to the Port to enhance Port led economic development.

5. Request of the State Govt. for land for essential Port related services (including setting up of Marine Police Station) would be considered favourably by the PPT subject to the land use plan of the Port. The option of joint venture development by Paradip Port & IDCO would also be explored.

6. Paradip Port would undertake an optimization study to optimize the use of its land assets for Port related development. PPT will restrict its requirement for relocation of staff quarters to the minimum so that

valuable lad can be reserved for industrial/ commercial development.

7 it was decided that IDCO would create a land Bank of around Ac.3000.00 in nearby village outside Paradip Port area to meet the future requirements of different companies & Port related industries & allied facilities.

8. Paradip Port authority along with collector, Jagatsinghpur would identify vacant lands in the surrounding village to meet the essential requirements of the Port for future expansion.

9. Since the issue is sub-Judice, both Paradip Port Trust & Govt. of Odisha outlining amicable settlement of the land issues arrived at in the meeting including the details of land to be settled with PPT & retained by State Govt. on to above lines. Collector, Jagatsinghpur will represent the State Govt. for the purpose. Settlement as indicated above.

10 Paradip Port Trust will move the Hon'ble High Court for appropriate orders in line with the amicable settlement & the land will be mutated on the basis of the order of the Hon'ble High Court. In view of the mutual settlement, the PPT will take steps to withdraw all other pending cases in different Courts. The Meeting ended with vote of thanks to the Chair & participants.

**Chief Secretary, Odisha.**

**ANNEXTURE**

List of participant in the meeting held on 30.01.2015 at 3:00PM in the 2nd floor conference hall of the Odisha Secretariat under the Chairmanship of the Chief Secretary, Odisha regarding the land issue between Paradip Port Trust & Government of Odisha including allocation of Land for Solid Waste Management Project.

| Sl. No | Member |
|---|---|
| 1 | Additional Chief Secretary, Forest & Environment Development, Govt. of Odisha |
| 2 | Additional Chief Secretary, Revenue & District Management Department, Govt. of Odisha. |
| 3 | Joint Secretary to Govt. Ministry of Shipping, Govt. of India |
| 4 | Commissioner-Cum-Secretary to Govt., Housing & Urban Development, Govt. of Odisha. |
| 5 | Commissioner-Cum-Secretary to Govt., Commerce & Transport Department, Govt. of Odisha |
| 6 | Chairman & Managing Director, IDCO, Odisha. |
| 7 | Director Environment-Cum-Special Secretary to Govt., F & E Department & Member Secretary, OCZMA. |
| 8 | Project Director, ICZMP, Odisha. |
| 9 | Collector, Jagatsinghpur. |
| 10 | Chairman Paradip Port Trust. |
| 11 | Executive office, Paradip Municipality. |

**Appendix—n:**

**The story relating to Brundabati described in the epic, Padma puran (950-1400AD) reveals the origin & spread of worship of the herb, 'tulasi' in an institutionalized form being called as Brundabati.**

In Satya yuga, Jalandhar was the king of the kingdom of Sindhudesh. He married Brundabati, the daughter of the king of the demons, Kalanemi; Jalandhar was very powerful & had extended his empire throughout the world. He could be able to do so because of chastity & morality of his wife, Brundabati. During his reign, he came to know from his adviser, the Sukra muni that the most valuable assets, which were discovered from the ocean after it being churned out by the help of both danavas (demons ) & devatas (deities) had been taken away by devatas to heaven without allotting a proportionate share to the danavas. At this, Jalandhar became very angry & sent his emissary to the Lord Indra to return the valuable assets but Indra declined to do so. As a result, the king attacked the heaven & a war continued for a long period. Ultimately, the devatas lost the battle & were put into all sorts' of tortures & harassments by the demons. Finding no other alternatives, the devatas met the sage Narada who is

| Sl. No | Item | Quantity in acres. |
|---|---|---|
| 1 | Land sanctioned by State Govt. in favour of PPT. | 4824.08 |
| 2 | Land under actual possession of PPT | 5577.57 |
| 3 | Land claimed to be Possession PPT ( as per master plan) | 7315.34 |
| 4 | Land under occupation of PPL | 405.00 |
| 5 | Claimed by State Govt. | 939.08 |
| 6 | IDCO Land | 119.08 |

After detailed deliberations & verification of land on maps, following decision were taken:

known for his diplomatic knowledge & he assured them to do something for their security & safety. Narada left for the kingdom of Jalandhar who received him warmly; and Narad praised the king indicating his unparalleled strength of controlling all the countries of the world & heaven. But while paying glowing tributes to king, he hinted at the king for want of a beautiful queen fitting to his power & position and also impressed upon him regarding exquisite beauty of Parbati, the wife of Lord Shiva. After getting the news, the king sent Rahu as a messenger to the Lord Shiv for sending his wife to the king. The Lord sharply reacted & lost His temper at the news. In consequence, the war began between the king & the Lord Shiva, & it continued for a very long period.

In the course of the pitched battle, Jalandhar started gradually losing his patience, & hit upon a plan to enjoy Parbati. By the virtue of his miraculous power, he changed his appearance like the Lord Shiva & reached the place of Parbati. But he could not be successful in his efforts at the dazzling rays emanated from her body & he fell down; Parbati could know about what had happened & she became mortally afraid of the Jalandhar, the king of demons. She prayed to the Lord Vishnu to save her. However, the Lord assured her to do something in that respect. But the Lord Vishnu knew well that nobody would be able to kill the demon as long as his wife Brundabati had maintained her chastity (Satitwa). The Lord created an atmosphere of mystery to get the work done. What needed to be done was to pollute Brundabati through sexual involvement for making her unchaste. Due to prolonged fight of her husband with Shiva, Brundabati lost her balance of mind & went mad in search of her husband. She took shelter under a saint in the forest. The saint asked her to close the eyes & pray to the Lord for a while. However, no sooner than did she do so, in the twinkling of an eye, the king Jalandhar appeared there with

smiling face & both left for their kingdom happily. But afterwards, the truth came to light; the Lord Vishnu appeared before her in the original form after getting rid of His deceptive appearance; & the death of her husband was no longer a secret to Brundabati who could know about the conspiracy of Lord Vishnu for causing the death of her husband by polluting her chastity. In consequence, she broke down & immolated her body in the fire. But immediately before entering into the fire, she cursed the Lord to suffer in the next birth; his wife (Sita) would be taken away forcibly by somebody (Ravan) in cognito, & he would wander in the forest in search of his wife with much pain & sufferings; he would make friends with monkeys of the forest. Soon after immolation of Brundabati, the Lord Vishnu anointed her ashes on his body, & He became defunct & was not in a position to move; & he was in a thoughtful mood for the wrong committed towards Brundabati. At the advice of Lord Shiv, the devatas prayed to deity Yogamaya for the relief of Vishnu. At their request, Yogamaya handed over three types of seeds for the purpose. The seeds were strewn around the Lord & the three plants namely Malati, Dhatri & Tulasi came into existence. In fact, three plants carried three qualities of tama, raja & satwa respectively; Malati, contained particles of goddess Laxmmi, Dhatri, bore the divine particle of Sarada or Saraswati whereas Tulasi, contained the divine particles of Gouri (Parbati). The Lord derived immense pleasure from purified air & flavour out of those plants & got back His original status. Thereafter, the Lord promised to carry the herb Tulasi throughout Dwapar Yuga as a symbol of obligation for His incorrigible mistakes of polluting her chastity. Very often, some sections of religious elites co-relate this puranic episode in context of the worship the shrine of Brundabati.

**Notes & references:**

1. **The Padma Puran, Kartika Puran & Vishnu puran.**

**Appendix-**

(a) **The festival of Baliyatra: maritime heritage of Odisha.**

The tradition traditional festival of Jaliabhasa, which is synonymous with the terms as Danga bhasa or Boita bandan, is observed on the full moon day of Kartik (Oct-Nov) all along the coastal districts of Odisha. It retains its antiquarian traits in spite of rapid industrialization & urbanization & it is viewed as symbol of maritime antiquity at the coast. This festival of Boita bhasa or Boita bandana (Sailing of the Ship) or Danga bhasa (Sailing of the boat) or Jassslia bhasa (sailing of the ancient boat). Is considered as a fitting tribute to the ancestors of the remote past who were believed to be the naval traders about 2500 years back at the coast of Odisha. The concept of Boita bandana is very old; literally, the term is double component, Boita means Ship & Bandana refers to the ritual gesture of welcoming or bidding farewell to in a ceremonial fashion; the term Boita is derived from the Sanskrit word, Bahitra & it means Ship/Danga/Jalia/Boat; the term Bandana signifies performing ritual gestures for the blessings from the divine power or the objects of worship through a lighted lamp set to move around in a circular fashion in front of the objects of the worship for successes in the desired act. or expected goal; thus this term is used in both ways of welcoming or bidding farewell to on the ceremonial occasions expressing good will & praying for divine grace. However the term Boita bandana is undoubtedly applicable to sea voyage in the sense of both ways of bidding farewell to or welcoming at the coast.

Customarily, people in general particularly unmarried girls & women either in groups or individually take a holy dip in tanks & rivers very early in the morning in a festive mood on the full moon day of the month of Kartik (Oct-Nov) & sail miniature artificial boats made out of the barks of the banana plants with burning lamps & candle sticks placed inside them including betel nuts, betel leaves, spices, grains & three tiny clay images called as 'Aa', 'Ka', 'Ma'; in addition, typical utterances in an epithet containing the couplets, are uttered loudly while sailing the decorative artificial boats amidst cheers of joy & ululation ("Hula Huli" ) of womenfolk. The text of the epithet is stated as follows; Odiya. But, now-a-days, some changes are noticed in the traditional system. The Jalias are made of cork or plywood with varieties of coloured paper; the fireworks & loud speakers are replacing the customary practices of ululation. Thus the traditional structure of the festival of Jalia bhasa is in the process of modification. This apart, at present, a large number of pilgrims from various parts of the country congregate at the sea coast of the temple town of Puri & other places of religious importance & sail decorated paper boats & take holy dip in the sea in the early morning on the full moon day of the Kartik (Oct-Nov) keeping in their mind's eye view to earn ritual merits rather than paying tribute to the ancient sea traders. Obviously, that indicates changing attitude to the historical facts in terms of religious spirits & sacredness.

The concept of epithet uttered on the occasion appears to be very significant from the historical angle. The things such as betel nuts, betel leaves, spices & cloves etc. placed in the Jalia might be symbolic items of imports from the foreign lands as

those are not indigenous products. The betel leaves & betel nuts are understood to have brought from Borneo, Thailand, Malaya & Indonesian countries of Java & Bali etc. but through passage of the time, those were grown in our country of Odisha. During a particular period of history, the trade in betel leaves was widely prevalent. It is well indicated from the fact that a section of the people identified to be a sub-caste called as Tambuli, are found in coastal belt of Odisha & their traditional occupation was said to had been on the betel leaves termed as Tambul in Sanskrit. Whatever the case may be, in course of time betel leaves & betel nuts were considered to be very important trade. It may be stated here that the customary uses of the betel nuts are non-the less important; it is considered as a symbol of invitation among the friends & relatives in all sorts of social & ceremonial occasions of marriage & death in Hindu families; the betel nut is involved in all kinds of fasts, festivals, rites & religious performances as a symbol of auspicious item in the socio-cultural life of the people in Odisha. Furthermore the festival of Jalia Bhasa has been described in several puranic stories, legends & folkloric rituals in every nook & corner of Odisha; for instance, the folkloric ritual or legend of Tapoi may be cited as reference to that context. According to the age old practice, the Khudurikuni osha or (Bhalukuni osha) is observed on each Sunday in the month of Bhadrab by the unmarried girls to worship the goddess Mangala in which the story of sea journey of seven brothers is narrated in poetic form in lyrical style for the safe journey of return from the far off countries through the blessing of goddess Mangala (sea appendix-). This undoubtedly commemorates the legacy of the ancestors (maritime traders of Odisha) of by gone days who had earned

reputation in trans-oceanic voyages to South Asian countries.

It is undeniably true to state that the terms called as Aa Ka Ma Bhai are obsolete & redundant in Odiya, Sanskrit & Pali languages & the meanings are neither understood nor known in the Odiya vocabulary. The analysis of the noted writer Birupakshya Kar on the terms in the context of sea voyages at the coast appears to be erroneous & carries no sense. In his opinion, the epithet implies that the outgoing sea traders console their relatives & villagers assembled on that occasion not to apprehend any danger for their journey during the period of five months from the month of Ashadh (June-July) to Kartik (Oct.-Nov.) & Margashria (Nov-0Dec) as such, he justifies the utterances to that effect. In fact, the letters in the epithet cannot be co-related with the terms used in the Odiya vocabulary because the Odiya script or the language itself did not exist or evolve in the colloquial usage till the 11century AD. Thus the interpretation of Mr.Kar is based on wrong conception of the ancient history. Certainly the usage of the terms among the rural folk is very old & those find expression in the epic, the Mahabharat, authored by Sarala Dash during the 15th century. Odiya.

The terms undoubtedly are indicative of the religiosity of the month of Kartik on the full moon day as well. The deities, containing the terms Aa Ka Ma Bhai are believed to have been the protectors of the traders in the sea voyages; & to speak in other words, the utterance signifies the propitiation to the deity for safety & security of sea journey from the fear psychosis. This idea is well indicated in the writhing of the noted historian, Hamilton. Hypothetically speaking, the primitive gypsies were very militant in the sea voyages in the ancient era at

the sea coast of India & Maldives Islands. They used to worship the spirits of the sea apprehending danger in sea voyages on particular occasions; the various types of offerings of fruits & eatables were offered to the spirits (invisible divine entities visualized by the gypsies in their mind's eye). The religious epithets or couplets concerning to the deities Aa Ka Ma Bahi are very likely to have been used by the gypsies at the sea coast before the sea journey to the other countries. In course of time the epithets or the couplets might have been borrowed from the gypsies by the sea traders of India & Odisha; that might have been used on the full moon day of Kartik (Oct- Nov) before starting the sea journey to other countries for trading activities. However, this hypothesis needs to be confirmed by the maritime scholars of history. But, to one's surprise, the views of Mr.Kar are accepted to be authenticated & several writers prefer to quote him in respect of maritime tradition without paying due attention to meanings of the terms & the facts. Thus the writers of the present generation need to be extraordinary careful in interpreting the terms in correct perspective, instead, on quoting somebody like the religious texts of the Bible & the Gita; in consequence, the historical reality may be interpreted in wrong direction. The justification for the implication of the terms "Aa, Ka, Ma, Bhai" by Mr.Kar is self-contradictory in the sense that Ships are departed from the coast on the full moon day of Kartik (Oct-Nov.) & relatives & friends accord them hearty send off in a ceremonial manner but not for their arrival at the coast; the blowing of monsoon from north-east (Oct-Feb), (retreating monsoon) quite favourable for sailing ships to Ceylon or South East Asian countries, but not favourable from the return of journey. Thus Mr. Kar's hypothesis in

interpreting the terms, Aa, Ka, Ma, Bhai is based on wrong conception of history & it is for departure but not for arrival keeping an eye to the direction of wind & current of the sea. In brief, the festival of Jalia bhasa seems to be very ancient in nature & reveals certain fundamental ingredients of sea voyages of the past. The festival is very unique of its kind & it is not found in any other parts of India & elsewhere in the world except Thailand in some form or other.

(b) **The festival of Baliyatra at Cuttack.**

The festival of Baliyatra in millennium city of Cuttack at the sandy field of the river Mahanadi adjacent to the Baribati fort is very ancient in origin & its exact period of beginning is shrouded in obscurity. Generally, it is believed to have been in existence since more than five hundred years back but without any authenticity. The festival of Baliyatra is observed on the full moon day of Kartik (Oct-Nov) at Cuttack & it is also seen in the other parts of the costal districts of Odisha. It is considered very old & memorable, & interpreted to have historical link with Indonesia countries. The 'Baliyatra' literary means the festival on the sandy field or sea voyages to the Island of Bali. Etymologically, it is double component, Bali+Yatra; Bali means sand & yatra means journey, travel, festivity, and traditional opera. But in the present context, in the term of folk etymology, it is interpreted as voyage onto the Island of Bali, one of the countries of Indonesia out of twenty six States, Java, and Sumatra & Borneo etc. It is stated that Baliyatra observed at Cuttack (Gadagadi ghat of the river Mahanadi) carries the message of the sea trade in the ancient era by the marine merchants (Sadhabas) from the coast of Odisha (Kalinga) to the Island of Bali.

However, this type of conjecture needs to be established from the historical angle; & it has raised acrimonious debates among the historians centering round the interpretation of the festival of Baliyatra or the term itself. In the opinion of an eminent historian, Dr. K.C.Panigrahi the Baliyatra can be only interpreted in no other way than the fact that this festival has been named, as such as it is observed on the sandy tract of the river; & further, it is stated that had it been performed to the memory of maritime trade with the Island of Bali, it would have been called as Baleeyatra instead of Baliyatra. The other interpretation of the festival presupposes the hypothesis that this is being observed at the site of Gadagadia ghat to mark the memorable event of arrival of Sri Chaitanya in 1510 from where he proceeded to Srikshtra (Puri) on foot. But this appears to be untenable; because his biographical account & the literary religious texts on Chaitanyasim do not indicate any thing regarding it or date of his arrival at the place to signify his journey from Cuttack to Puri. Thus, in view of lack of historical evidence, the customary belief is proved to be based on myth but not on historical reality.

Besides, sometimes, the efforts are made to establish the historical relationship between Bali & coastal tract of Odisha on the basis of similarity of manners, customs & language; for instance, the goddess Laxmi is worshipped in Bali as the deity of wealth being represented through grains of paddy after harvest & a part of paddy plant containing grains placed on the shrine created on the occasion; & again, the goddess Durga having eight hands, is worshipped as the presiding deity in different rituals. This apart, there exists spectacular customary behaviour of etiquette between the two countries; while passing

through the space left in between by the old & respected persons remaining in sitting postures, someone is expected to bow his one part of the body in the right direction stretching the right hand as a gesture of respect. This practice is widely known among the people of Paradip & coastal districts of Odisha. In addition, the types of cakes prepared out of rice powder, molasses, cheeses & coconut in the steam-woven of earthen vessels & straws are understood to have been prevalent among the people of Bali & coastal districts of Odisha. And further, the migrants from the ancient Odisha (Kalinga) to Indonesia are called as Orang or Kelling as term of references & this obviously implies outflow & inflow of people between the two countries of Kalinga & Indonesia. The people in the district of Karan Gasim of Bali usually claim themselves to be recognized as Brahman Boudha Kalinga, & thus, it confirms the ancient migration. Besides, certain words used in current vocabulary in Odisha are found to have been corresponding similarity in pronunciation & meanings with those prevalent in Bali. As a matter of reference, the terms, 'Chinabadam'='China', groundnut, 'Guaha'='Gua' (betel nut), "Peja"= "Pejoo" (watery substance drained out after rice being boiled in a pot) 'Guda'='Guda', (molasses), "Stri=Stri" (woman/wife) etc. signify corresponding terms to that effect between two countries of Bali & Odisha (Kalinga); the term for the mother is called as "Bu" whereas the similar though not identical term "Bou" is used in Odisha (Paradip) both as a term of address & reference. Besides, the people of Bali are fond of eating leaves of the tree, moringa pterygosperma (Sajana Saga), & sheaths containing layers of blossoms of plantains (Kadali bhanda) just

like the food habit of the coastal people of Odisha including Paradip.

To speak in historical terms, to reconstruct the ancient history of bygone days on basis of mere similarity on certain linguistic terms, festivals, deities, food habits, folk tales & Puranic literature & circumstantial evidences is nothing more than creating a pseudo history or conjectural history ignoring the truth of antiquity. What needs to be emphasized in that respect is that ancient maritime trade between the two countries Bali & Odisha (Kalinga) can only be established on the basis of findings of exact nature of trade, pattern of boats, technical skills, the items of imports & exports, coinage, identity of the ethnic groups, & their scripts & languages & ecosystem etc. Thus, the historians need to pay their attention to discover the past that still remains in mystery. But, to one's surprise, Biju Pattanaik, the legendary figure in Odisha & founder of the Paradip Port, could be able to make a historic venture creating a possibility for sailing a ship from the Paradip coast in 1992-1993 to the coast of Bali of Indonesia by mobilising the administrative machinery of State & central govt. with a view to strengthen the ancient cultural ties between the two countries & enkindle the spirit of naval glory of the past among the people of Odisha, to stimulate new generation of historians to find out the missing trade links between Odisha (Kalinga) & Indonesia. Thus, what existed in the past is expressed now in the form of establishment of the Paradip Port of the international standard but the past needs to be rediscovered to define the present.

# ACKNOWLEDGEMENT

May 20, 2018. It was *Dwadasaha*, the 12th day of passing away of the author Dr Satyananda Panda, when admirers, friends, old acquaintances, relatives while sharing their thoughts on him on the condolence meeting, mentioned about his unfulfilled dream of the book. There was consensus that the book should be published come what may on the way. Though I took up the onerous task then, I was clueless how to go about it for I had nothing of the final content of the book though there were many versions of the edited copies of the manuscript at home.

The credit of collecting the final content of the book from various sources goes to Mr Taruni Chhatoi, author's longtime associate. A special thanks to him. Among others who have helped and guided on compiling the content are Mr Sarat Rout, the correspondent of Dharitri in Paradip who had a long association with the author and Mr Srikanta Parida, former President, Odisha Marine Fish Producer Association, Paradip for his insightful inputs on the chapter on fishing harbour.

That was only half way through. Those jumbled of pages would not have been called a book and seen the light of the day unless Dr Nivedita Mohanty, noted Indologist and historian, Dr Kishore Kumar Basa, Tagore National Fellow, Indira Gandhi Rastriya Manav Sangrahalaya, Bhopal and former professor of

Anthropology, Utkal University and Mr Anil Dhir, noted researcher, writer, philatelist went through the manuscript many times, their timely input on the format, bibliography, indexing and finalizing book in its present form. Particularly ever-patient Mr Dhir who sat with the manuscript multiple times to refine the content, reorganise it and also went to Paradip to take fresh pictures for some of the shrines for the book and agreed to publish it by his publishing house. This book owes a lot to him. A special thanks to my friend Ms Proshish Golyan for the great cover design of the book and Mr Surendra Mehena, the printer of the book.

All the unknown persons who must have helped the author for gathering information and lend support during his long years of research are fondly remembered and acknowledged to whom the author's family and friends are ever indebted, though we don't know who they are and where they live.

Lastly relatives, well-wishers and friends far and near who constantly persuaded with the trustee to complete the book and kept track of its development deserve a special mention without whose support this book would not have been possible.

**Subhransu Sekhar Panda**
Managing Trustee
Dr Satyananada Panda Memorial Trust



Dr. Satyananda Panda was born on July 30, 1931 in Jhimani under Kujanga Block in the then undivided Cuttack district. After his Matriculation from the Bana Bihari High School, Kujanga, he graduated in Geography from Ravenshaw College and then completed his Post Graduation in Anthropology from the Lucknow University.

He joined the Anthropological Survey of India for a brief period after which he joined as a research scholar in the department of Anthropology of Utkal University from where he obtained his PhD in 1966. His thesis, "A study of socio-cultural dynamics among the fishing communities around Paradip" was a pioneering study on fishermen community of the state. After a short stint as a lecturer in Utkal University, he returned to his village to work for the community. He devoted his time in establishing educational institutions in the area. He founded a High School in his own village, Jhimani and was also instrumental in establishing the Narayan Birabara Samanta Mahabidyalaya in the village. Besides supporting educational institutes he was also involved in community service and philanthropic activities. Throughout his life he fought for the cause of the local farmers, land losers in industrial units around Paradip. He actively participated in peoples issues with his support to trade unions, displaced and landless groups, youth and cultural bodies.

Besides, he was also engaged in the study of the environmental hazards due to industrial activities and the destruction of the mangroves. He took a lot of interest in the traditional history of the coastal belt of Odisha and wrote a book " Paradip in Past and Present" which was highly appreciated by the scholars and academicians.

His other works include a book Jagannath and Hindu Culture in Odisha and Brundabati – a Mirror Image of Lord Vishnu both were also ready for publication. But his untimely demise on January 5, 2018 to a massive heart attack, left his dream unfulfilled. However these works will be published soon.

Dr Panda's book, offers critical insights into the history of the region from ancient times to the present. Paradip, once a hub of maritime activities and a modern port today, is relevant in as much as it sheds new light on Odisha's sea culture and its rich maritime past. Local culture and architecture, numismatic evidences, literature starting from the Vedic texts to the contemporary publications are the sources he used for the construction of the history of Paradip. This is a pioneering study providing rare cultural and anthropological perspectives of the region, thus making a precious contribution to the history of Odisha.

*Dr. Nivedita Mohanty, Historian*

A monumental retelling of Odisha's maritime history- revealing in breathtaking depth how people first came into contact with one another by the Bay of Bengal and how goods, languages, religions, and entire cultures spread across the state. The book is a detailed narrative of maritime enterprise, from the origins of long-distance migration to the great seafaring cultures of antiquity; from the human-powered boats, fishing skiffs, sail ships to the modern sea going vessels. Dr. Panda takes the reader on an intellectual adventure casting the maritime tradition of the State in a new light, in which the sea reigns supreme. Above all, he makes it clear how the rise and fall of civilizations can be linked to the sea.

*Amiya Bhusan Tripathy (IPS) Retd. Convener, INTACH Odisha*

Although Kalinga, or ancient Odisha, played an important role in the maritime activities from very early times, its maritime history is not very well documented or exposed and has not received due attention. The archaeological evidences found both in India and abroad indicate the cultural interaction between Odisha and other countries in ancient and medieval periods of Indian history. The maritime relations of Kalinga are also evident in countries like Sri Lanka, Myanmar, Indonesia, Malaysia and Thailand.

The book discusses the various socio-economic and political processes that evolved over centuries in the vast coastal fringes of Odisha. It is on the political processes of Odisha; the social processes linked with the settlements of merchant groups in India; and the nuances of political assertions over maritime centres of exchange and their hinterlands. The painstakingly researched and immensely erudite book is an essential reading for scholars and students for an understanding of Odisha's maritime history.

*Dr. Lalatendu Das Mohapatra, Assistant Director,*
*National Archives of India, Bhubaneswar.*

The book celebrates local history by not making mountains from molehills, rather by taking recourse to objective accounts based on critical examinations of sources. Such accounts of local histories have immense potential to strengthen, complement and refine the contents of history writing at a macro level.

*Dr. Kishor K Basa, Historian*






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